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Our February Issue

As our cover indicates, we journey to India in this number, and into some of the temples which are now supposed to be open to the Untouchables.

In our first article, Rev. James F. Edwards of Poona, Editor of the *Dnyanodaya*, handles "the blighting curse of caste" with ungloved hands, rejoices in "the birth of the New India of missionary dreams," gives due honor to the social reformers of India and not to Gandhi only for the new day, and then gives his explanation of India's new attitude toward the outcastes.

Dr. Wilbur S. Deming of Ahmednagar tells us of Nasik, one of India's holy places, and Miss Florence Ridley gives us a glimpse into an every-day occurrence at the hospital in Wai.

Those who have found rest and healing in Clifton Springs Sanitarium will be glad to read an account of its new Superintendent and the beginning of his work there.

Of course we must give large place to the Laymen's Inquiry Report while the subject is "hot." The Prudential Committee's statement on missionary principles, policies and practices suggested by the Appraisal Commission is printed here in full; Secretary White in his article answers a leading question on the so-called "theology" of the Report; while other material on the big book of the day is printed for the use of our readers. Perhaps later on we may be able to quote from missionary letters on the subject and give an article or two from leading pastors. We do not plan, however, to exploit the Report at the expense of the actual work itself.

The Prudential Committee's statement was adopted January 18 at Evanston, Illinois.

The verses on page 54 were written, we understand, just after the Appraisal Commission finished their work in India.

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Foreign Correspondents, HUNDREDS OF WATCHMEN AT THE CROSSROADS OF THE WORLD

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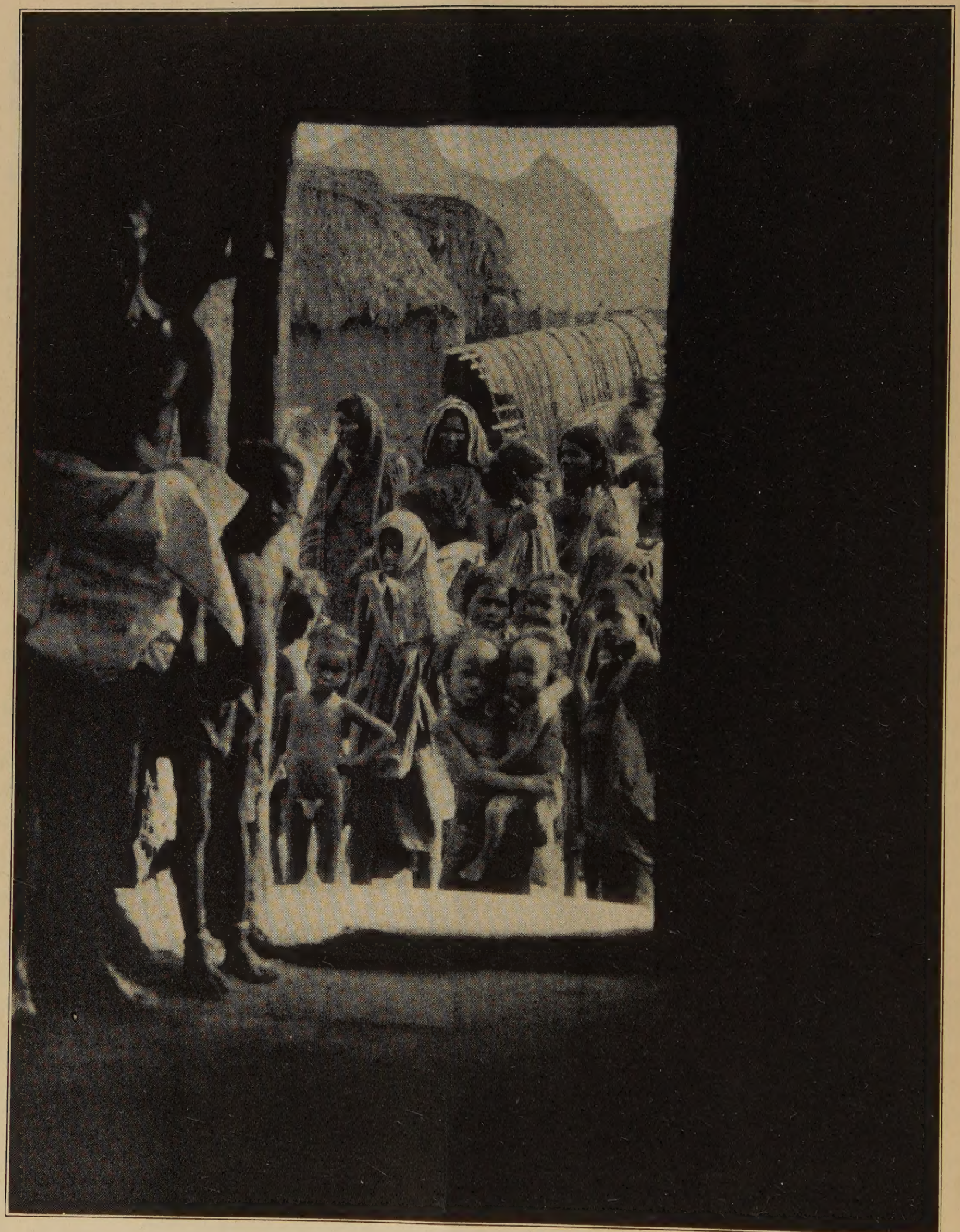

India's Outcastes Entering a New Door of Opportunity

"Every province in India supplies beautiful testimony to the power of Jesus Christ to uplift those depressed classes who constitute one-fifth of the Hindu population." See Edwards' article.

The Triumph of India's Outcastes

From James F. Edwards' Editorial in the *Dnyanodaya* of October 20, 1932.

Negation of Nationality and Christianity

WITH hundreds of Hindu temples all over India being opened to India's untouchables in spite of orthodox opposition in various places, and with solemn resolutions being passed by caste people of all grades that they will cease to reckon anyone as low merely because of birth, it is plain that we are in the midst of that social, moral and religious revolution, the unmistakable signs of which have been long detected by discerning eyes.

What we see is the birth of the new India of missionary dreams, just as the birth of modern Japan was heralded in the middle of last century by the noble Samurai class relinquishing the rights they possessed by virtue of dignity and birth.

It cannot be too often emphasized that for caste and all its evils, India has to thank the Hindu faith; for the roots of caste go deep down into the Hindu theory of *karma* which holds the outcaste status to be the punishment for evil deeds done in a former existence. Hence it is that for two thousand years Hinduism has been the negation of nationality, split up as the Indian nation has come to be into 2300 separate castes. The denationalizing power of untouchability is clear from the numbers of the outcastes—the latest estimate being 62,000,000.

Nor has the Indian Church itself escaped the blighting curse of caste. Sadu Sundar Singh said the spirit of caste in the Church was like elephantiasis in the Church's feet. The converted Brahmin, the late Rev. Nilkanth Nehemiah Goreh, laid down that "Christianity with caste would be no Christianity at all." . . .

Little wonder a Hindu ex-judge of the Bombay High Court says: "It is not proper to ascribe the blame for the great slowness of India's social progress to merely political disabilities." With reference to the present state of Indian society, he said their lack of progress was due to social evils which they themselves ought to rectify.

Some people are speaking of the new revolution in India regarding the untouchables as if the revolution had been accomplished on September 24 by the Poona Pact and in virtue of Gandhiji's vow to "fast unto death." We cannot assent to this theory. . . . The stain of political untouchability still remains in the separate register for untouchables in the primary elections approved by Gandhiji in the Poona Pact, as pointed out by Sir Chimanlal Setalvad, chairman of the Western India Liberal Association. While thanking Gandhiji for galvanizing Hindus into action against caste he concluded: "One wishes that Mr. Gandhi had used the sledge-hammer method of his fast for the main issue, the removal of untouchability, and not on a comparatively small issue not going to the root of the evil.

India's Debt to Social Reformers

Only the historian of many years hence will be able to give a satisfying answer to the question: What, then, is the explanation of India's new attitude towards the outcastes?

Our own explanation is that at least three factors are bringing about the inevitable revolution: (1) the patient work of the Indian social reformers, (2) the influence of the British Government and of other civilizing influences from the West, (3) the work of Christian missionaries and the Indian Church. The first two of these three factors have been deeply influenced by the third.

The monumental patience of India's social reformers, who with invincible optimism have plodded on with their colossal task, fills us with real pride and admiration, whether we think of the school of Ranade in the last generation, or of the Servants of India Society today, or of that fearless organ, *The Indian Social Reformer*, which for over forty-two years past has been a light shining in a dark land. Five years ago the

venerable editor of the *Reformer* was presiding at the fortieth National Social Conference and his faith enabled him even then to "hear almost every day some part of this mediaeval system crashing to the ground as if struck down by unseen hands."

It is worthy of record that on the historic 24th of September when India from end to end was trembling for fear lest Gandhiji should die of the fast he had begun four days earlier, the *Reformer* came out with one of the greatest articles in the history of Indian journalism, giving unanswerable facts to support its contention against "Self-Immolation As a Method of Social Reform." Gandhiji himself has for years past had the orthodox pundits fulminating against him for his brave campaign against untouchability, though his campaign has been gravely weakened by his repeated view that "the caste system is inherent in human nature." In the gallery of India's social reformers, a special niche will have to be saved also for that redoubtable warrior for his fellow-untouchables, Dr. Ambedkar, one of the most acute sufferers from Brahmin exclusiveness and now its dreaded foe.

Britain's Contribution to Indian Democracy

Secondly, anti-untouchability owes so much to the influence of the British Government in India that it is one of the deepest tragedies of modern times that those two great anti-untouchable factors represented by Gandhiji and the Government have for so many years been working at cross purposes. Divine wisdom alone can rightly allocate the blame for this. A well-known Indian writer belonging to the high caste wrote us recently, saying: "The depressed classes would have lived in perpetual serfdom, or far worse than serfdom, if India had not been placed under British rule."

To help in proving this thesis let us give a simple story which conveys more than many a long paragraph could. A few years ago, Sir George Curtis, then a member of the Bombay Governor's Council, narrated the following in a speech to the Bombay Legislative Council. A Bill was before the House proposing to give to untouchables throughout the Bombay presidency the common rights of using public wells and of their children attending public day schools. Sir George said that just after the world war it fell to him in his duties as collector in a certain district to nominate on behalf of the Government such members as were needed to ensure all classes of the population being represented on the Local Municipal Council. As there had just returned from the war an outcaste who had done notable service for his country, Sir George thought it fit-

ting he should be nominated, untouchable though he was, and the Government confirmed the nomination.

The first thing that happened after the appointment of the untouchable to the Municipal Council of his own town was that all the other members, being caste people, sent in a representation, requesting that in future all the business of the Council be done by correspondence, their request being due to the fact that they could not tolerate the idea of sitting with an untouchable in the Council. Their request was not granted.

Jesus Christ and Caste

When we come to the Christian factor in India's silent revolution, the problem is the choice of material, there are so many facts setting forth the truth that caste, untouchability and communalism are all of them plain denials of Christ's sovereign principle of brotherhood. Take first of all the late Maharajah of Kolhapur who by common consent was the leader of India's untouchables. Not long before his death he gave a moving speech in which he said it was necessary "to dethrone the Brahmins in order to enthrone the Indian nations." When this great champion of India's untouchables was asked why he was eliminating caste regulations from his entire State, he replied that he got the idea in Miraj Mission Hospital. (Readers should not forget in this connection that mission hospitals were marked out by Gandhiji himself for special attack last year.) It is therefore highly fitting that the present Maharajah of Kolhapur should have issued an order that untouchability is now no longer to be recognized in the Kolhapur State. This remarkable proclamation will not appear in the next annual statistics of the Presbyterian Mission in Kolhapur State, but on the late Maharajah's own testimony he got his inspiration from them. Many years ago Mr. B. G. Tilak, though no friend of Christians, said publicly in Bombay that Christian missionaries were the only people who had done what was right by the outcastes; Lord Irwin, ex-viceroy of India, declared a fortnight ago that Christianity had been the source of all the best movements in India today.

Jesus the Liberator of the Outcastes

Thousands of facts go to show that Jesus Christ is the liberator of India's outcastes. The words of India's own reformers, Gandhiji included, go to show that Jesus has been the chief inspiration of their beneficent campaigns. For, as the vice-principal of the Rajaram College in Kolhapur said a few years ago, Jesus Christ is more and more regarded as "the greatest son of Asia." Every province in India supplies beautiful testimony to the power of Jesus Christ to uplift those depressed classes or Panchamas who constitute one-fifth of the Hindu population. The most recent evidence is given by the Indian Bishop of Dornakal in the October issue of *The International Review of Missions*. He tells us that among the Telugu-speaking outcastes of that part of India called Andhra Desa there are no less than 800,000 followers of Jesus Christ, the fruit of at least six distinct missionary societies. Between the two extremes of the Brahmin and the outcaste there lies the great middle-class population, known as Sudras. "Owing to the non-existence of Kshatriyas and Vaisyas in the south, they (the Sudras) constitute the uppermost-caste community next to the Brahmins," and "on account of their wealth, social position and numbers they exert great influence." The greatest triumph of the Indian outcaste is that with Christ in his heart and life he is attracting to Christ these caste people so successfully that the latter are coming to Christ, says the Bishop of Dornakal, "in groups, families and villages," about 26,000 of such people having been attracted to Jesus "the last five or ten years," a veritable "landslide."

First among "the reasons that have led these people Christward" Dr. Azariah places "the attractive power of the life of the Christians of outcaste origin." Dr. Azariah is surely right in seeing "the marvelous operation of God the Holy Spirit" in the change that leads those "only a few years ago proud and haughty, insolent and insulting in their manner to Christians and Christian teachers, not to sit in church and chapel . . . and to press forward to receive the holy sacrament without any thought of the caste origin of the co-recipients or of the ministering" serv-

ants of Christ. It is "the testimony of life" that is effecting the revolution, "the testimony of word and life of these who are of no account in the eyes of the world." "This is the God I am going to worship and to serve henceforth," said an earnest seeker after God who had watched a congregation in prayer and who then heard "the story of God suffering for men on the Cross." No wonder that the greatest triumph of the Indian outcaste is the triumph in and through them of their redeeming Christ.

Christians of All Castes and No Caste

Similar testimony is given by the (Wesleyan) Methodist workers in the same Telugu language area of the Hyderabad State in the Deccan. Along with this out-caste movement to Christ, the wonderful movement among the caste people that began in 1926 shows no signs of abating. In the past five years, no less than 7,234 caste Hindus have received Christian baptism.

Self-Support and Persecution

The outcaste Christians of the village of Annaram have built with their own hands a church to seat 250 people without a single penny of cost to the Missionary Society. For two years they toiled at their labor of love. They arranged that four men and eight women should be at the work each day, and drew up a rota to ensure each Christian man and woman taking a fair share. The men carried the stone, the women slaked the lime; where skilled aid was required, it was paid for by "overtime" earnings of the people. The village elders took charge, and it is recorded that not a quarrelsome word was spoken.

The Revolt of the Sadhus

By WILBUR STONE DEMING

NASIK is a very holy place: holy because the Godavari River makes a southward bend as it enters the town, its waters thereby, according to the Puranas, acquiring peculiar sanctity; holy because Hindu tradition says that Rama, the hero of the *Ramayana*, lived here some time with his wife and his brother. It is especially holy in the Sinhasta Year, once in every twelve, when the planet Jupiter enters the sign of Leo, and the water in Ram's Pool achieves a unique purifying power, greater even than that of the sacred Ganges.

Whence and Why the Pilgrims?

This explains the rush of pilgrims from all over India last summer: they visited Nasik to let all their impurities be washed away. Could any country furnish a more picturesque group? A few came on elephants, proudly erect on their backs, repeating *mantras* as the patient animals ambled along; others on camels, beating lustily on the drums hanging from the animals' sides; many accepted the travel modes of the present and journeyed via railways and lorries.

But by far the greater number trudged wearily day after day on foot, camping by the roadside each night, and depending on kind-hearted villagers for their daily food. They came from monasteries scattered all over India. For a few it meant two or three months of travel to attain one bath in the sacred river.

Although for some, no doubt, the visit was an amusing diversion, most of the pilgrims came for religious purposes. As I walked about their camps and saw thousands in their little tents, I marked their serious attitude toward life.

One elderly *gosavi* was sitting on a bed of spikes. Another was standing on his head. When I asked how long he did this the answer was that it was his practice to do so for two hours every afternoon. A few leaders were reading Hindu scriptures and explaining them to groups of listeners. Yet in two or three camps professional entertainers were singing and dancing before eager groups.

A Bath in the Sacred Godavari

The Battle of the Monasteries

Unfortunately many of the monasteries from whence these pilgrims came are not on good terms with each other. Jealousy and questions of prestige keep the members apart. Last August 1st the Government, for the first time in seventy-two years permitted a procession of nude *gosavis*. The police had made careful arrangements and there was no friction. Each group left its headquarters, marched to the pool, bathed, and returned, after which another group repeated the process. Crowds lined the roadway, women jostling each other in order to touch these holy men, with the belief that thus they would acquire special merit.

But on the 12th of August matters came to a head. From time immemorial three of the monasteries have held the position of leadership and have been accorded the chief honors in the procession. This year a fourth group demanded to be allowed to take out a procession by itself and thus demonstrate its importance. The three other monasteries or groups, sustained by the Government officials, refused to yield, refused to march to the river and bathe.

Sitting in the window of a house near the river bank I heard the procession coming and saw the banners waving in the breeze. But as it drew near I saw the procession had dwindled from the five thousand expected to a scanty three or four hundred. The crowds cheered as the pilgrims plunged into the waters; bands played; people near by splashed them with spray. But enthusiasm was lacking because of the non-coöperation of the larger number. Three days later there was a riot of the contending groups at midnight, the police arriving in time to prevent serious consequences.

The Waning of Religious Interest

Twelve years before, half a million pilgrims bathed in the river; last year a hundred thousand visited Nasik, it is estimated. It is not quite fair to compare the two Sinhasta Years, for the economic depression has had its effect on the number of pilgrims. Yet, though ancient India continues to assure the world that the life of renunciation is the way to God, though the present writer, observing the wistful search of the pilgrims for spiritual emancipation, was impressed by their devotion, it seemed evident to him that this search is gripping the Indian people less and less each year. Other interests are surging forward and religion is dropping into the background particularly among the intelligentsia, though a *gosavi* with whom I talked, who held an M.A. degree, would appear to be an exception.

If this modern attitude is a protest against the sterile results achieved by overemphasizing renunciation, it is a wholesome step in advance. If, on the other hand, it means that all religion is to be tabooed, it spells danger for the future.

An Everyday Affair in Wai, India

By FLORENCE MARGARET RIDLEY

"MY daughter is out here in a bullock cart. She can't open her mouth."

"Since when?" I asked.

"Since the day before yesterday. Shall I bring her here?"

"*Can* she walk?" I enquired, suspicious of the all-too-common symptom.

"Oh yes!" said the old Mahratta gentleman, and dashed off to fetch the lady. One look at her eyes was enough to confirm my suspicions.

"Where is the wound on her body?" I asked. The old man's eyes bulged.

"She *has* got a little one," he assented.

"Let me see it," I answered triumphantly. By this time the Doctor had joined me and we took the woman into the operating room. The wound was as big as one and a half of my hands.

"What happened here and when?"

"She was gored by a bullock fifteen days ago, and she has not opened her mouth since the day before yesterday," answered my new old friend, and, apparently thinking it useless to hold back anything more from people who seemed to know all about you the minute you appeared on the scene, he burst forth into an eloquent description of the accident.

"Well, I'm glad she is here now; let us pray you are not too late. We will give her a cot and you must let her be as quiet as possible."

"What! stay here? She's got children at home to take care of, and we haven't brought anything with us."

Whereupon I assured him he could fetch anything he pleased, but that if he wanted his daughter to live he must place her in our hands. I gave a realistic imitation of a convulsion and made him understand she was likely to be tortured by hundreds of these, and probably die into the bargain. He began to look around wildly and, his eye falling on an acquaintance, now a patient in the hospital, he asked whether this could possibly be true.

"Anything *she* says is true," answered our patient, to my tremendous surprise. That settled it.

"We'll stay," said the old man, adding wistfully, "How were we to know she wouldn't be all right at home; they told us she would soon get well."

The doctor found tufts of grass and thorns embedded in the wound: enough to kill twenty people after fifteen days' implantation. Poor ignorant people!

We hope to do quite a lot for this family. They are friendly folk, and, being assured of our good will, are ready to trust us and listen to us now. We have another glorious opportunity. For they will be important people when they return to their village: they will have a lot to tell, and you can just see the villagers, young and old, squatting on their haunches while every detail is narrated over and over again. And these friends of ours will begin to realize they are not quite the same folk who left home in a hurry that Sunday morning. "Something" has happened to them. They have seen the Vision of a perfect life. The life of a Man given for such as they.

Proceedings of Hotel Roosevelt Meeting

Write to Dr. Orville Petty, Laymen's Inquiry Office, 1 Pershing Square, New York, for a copy of the Proceedings of the Meeting of the Appraisers with the Boards last November. Significant utterances reported.

The Hospital at Wai, near Bombay, was completed in 1913, though the Drs. Lester and Rose Beals began work there in 1908. Its present staff is composed of the Drs. Beals, Walter Hume, Kelkar, and Simon (India), Misses Ridley and Mix, R. N., and nearly a score of nurses.

The Children's Ward, built in 1922, was the gift of the late Dr. and Mrs. Justin Abbot. The Brewer Building for Women was added in 1925.

This "N. M. Wadia Hospital" at Wai ministers to the high and the low, the rich and the poor, in a rather bigotted Hindu community. It has won a place in the hearts of the people by its compassion for the sick and suffering.

"Christianity cannot afford to leave to Buddhism or to Hinduism the arts of meditation ... We would commend to the Christian Church a serious inquiry into the religious value of meditation, and a study of the ways in which a further place for this function can be brought into the Christian life without falling into the common abuses of monasticism."

—*Re-Thinking Missions*, page 45.

What of the Theology of "Re-Thinking Missions"?

HUGH VERNON WHITE

A POINT of great importance regarding the Laymen's Report is the question of its theology. Is there any theology in the Report? If so, what kind of theology? If not, what are people talking and writing about when they approve or condemn the "theology" of this exciting document?

It all depends, of course, upon what is meant by "theology." If a system dealing formally with the main points of Christian doctrine is meant then there is no theology in the Report. No one system or doctrinal position is defended. It is clearly the purpose of the Commissioners to discover the essential intent of the various theologies and to state that common aim as simply as possible. They explicitly recognize that differences of doctrine exist which "are to some extent differences of expression, to some extent differences of substance," and then go on to say, "Such differences are not unimportant. We have not been under the illusion that the matters on which men agree are the only matters of value—on the contrary, when religious issues are clearly defined, they are the most important issues of human life" (p. 14). They are aware that those who have a vital Christian faith will develop these basic and common elements into full statements which express the rich meaning of Christian belief. But regarding the differences of doctrine that exist they say, "It is not our function to limit the range of these differences of conception, but rather to draw attention to the fact that they exist, and that beneath them are underlying agreements, belonging to the essence of Christianity, as a positive and historical religion" (p. 56).

The Essential Elements of Christian Faith

In section 2 of the third chapter, pages 52 to 56, the "Message to the Orient" gives such an account of the essential elements of the Christian faith. It is interesting to observe how these simple and non-theological statements are related to the great Christian doctrines.

"For Christianity, God is not far off; but in all our actions we are dealing with him whether we know it or not; in plowing, sowing, reaping; in the work of home, shop, office; in effort and rest, in success and failure, God is present, imperceptible, forceless, all-powerful. He is an undiscerned strength to those who serve their fellow men. Those who ignore him fail of truth and build on what is perishable." Here is the doctrine of the immanence, omnipresence and omnipotence of God.

"Though God is everywhere present, Christianity holds that God is also One; so that in the world there is one purpose and one divine power with whom we have to deal—not many." This affirms the oneness and the personal character of God, which is carried still further in the following:

"Though the world is a world of law, the supreme law of the world is not physical but moral. ... For Christianity this higher principle is a personal love, actively seeking to win the human soul to a new relationship with itself, and therewith to righteousness and peace." All doctrines of the atonement are expressions of this belief in God's redemptive love which seeks to win man "to a new relationship with itself," a state that we used to call "salvation."

It is easy to see the essential meaning of all doctrines of the Holy Spirit in the fact that "Christianity believes in the real presence of God in personal life and teaches that the highest privilege of religion is a direct experience of companionship with God and union with his will."

The social duty of the Christian is definitely related to the doctrine and hope of the coming Kingdom of God, "religion cannot be realized by solitary self-discipline alone, but by active loyalty to some person or cause in which the wel-

fare of men is involved. God's Kingdom, to the Christian, is to be established among men; hence he is never free to give over the course of human affairs to forces of evil or disorder."

No one of the traditional or modern theories of the person of Christ is affirmed, though mention is made of differing conceptions. But the significance of Christ is positively stated: "Christianity refers its conception of God, of man, and of religion to the teachings and life of Jesus. It believes that in the course of history the insistent problems of religion came to Jesus with peculiar clarity and force, and that he gave answers to them which, because of their simple and essential nature, may be taken as final."

So also is the underlying fact of the spiritual unity of the individual with Christ which constitutes the bond of Christian fellowship in the church.

Theological Language Is Not Used

In these statements there is little or no use of the familiar language of theology. The Commissioners seem to have in mind, not the theologian, but the intelligent and inquiring layman, who may be assumed to have asked, "What do all these theological doctrines mean?" This section of the Report was written by a philosopher who is well acquainted with the different theological systems; so well acquainted, in fact, that he has been able to answer in simple words the question of the hypothetical layman. All doctrines of the atonement, for example, try to explain how a loving God saves sinful men. Professor Hocking simply affirms the common conviction that it is the nature of God as an "active," "personal love" to win men. And so with other doctrines; he states the common function that all express, waiving the means each takes to express it.

It is as though there were a dispute about going from Boston to New York; or, perhaps, it would be more fitting in this connection to go from New York to Boston! One group says the journey should be made by rail, another by water, and a third by automobile; and a very modernistic soul may even insist upon the airplane. Someone says to an interested and informed observer, "What is the idea of all this discussion?"

The observer may have his own preference as to means of transportation but, not being called upon to state or defend it, he simply says, "They want to go to Boston."

It seems to the writer that this is the kind of thing Professor Hocking has done for the varying types of theology. "Going to Boston" is the function of all these means of travel; but "going to Boston" is a general idea which has to be effected by some particular means—a boat, a train, an automobile or an airplane. And anyone who goes to Boston must choose among them. He can't just "go to Boston" without going in any manner whatsoever. Of course he may insist on being primitive and walk, or he may swap vehicles on the way. In theology all these possibilities are elected by some. But in theology as in travel, if one actually goes anywhere, he must choose some specific means of getting there, some particular doctrines, good or bad, better or worse. The "theology" of the Report instead of making this choice for anyone gives a simplified exposition of the functional intent of different theologies. This would seem to be the right kind of an answer to the questions raised by laymen as to what the whole missionary business is about and whether it should be continued.

The Attitude toward Other Religions

The attitude toward other religions recommended by the Report is not syncretism but recognition of organic oneness in the religious life of men. In one brief paragraph (p. 37) the threefold nature of this unity is expressed: (1) "if there were not at the core of all the creeds a nucleus of religious truth, neither Christianity nor any other faith would have anything to build on." (2) "Within the piety of the common people of every land . . . there is this germ, the inalienable religious intuition of the human soul." (3) "The God of this intuition is the true God: to this extent universal religion has not to be established, it exists." Stated in brief this means that men have (1) the same kind of minds and (2) the same religious needs; and (3) it is the same Reality to Whom men are related in the religious life.

The coöperation urged with other religions is with the better elements and reform movements within them. A sharp discrimination is made

between these finer things and the errors and superstitions that are prevalent among the masses of the people. While "it is clearly not the duty of the Christian missionary to attack the non-Christian systems of religion; nor is it his primary duty to denounce the errors and abuses he may see in them," still "it is more respectful to non-Christians, as men, to criticize plainly whatever deserves criticism, especially when it touches the kernel of the religious life, than to be silent." The missionary's "primary duty is to present in positive form his conception of the true way of life and let it speak for itself" (page 40).

The most effective antidote for superstition "is the spread of general enlightenment, especially of the scientific habit of mind in the treatment of disease, in agriculture, in dealing with personal and political fortune."

The principal of "grafting" Christianity upon the non-Christian stocks is essentially sound pedagogy. It finds support in Jesus ("I came not to destroy but to fulfill") and in Paul (Romans 11). This is what is actually going on where an "indigenous" Christianity is developing in the Orient. There is no clean break with the past, but an infusing of Christian meanings into old forms and the purification and renewing of life that Christ effects by a principle of inner and spiritual discrimination.

The Report assumes that the finality of Christianity as stated above does not exclude but implies growth in the interpretation and application of Christian truth. Open and cordial relations with the finest things and persons of other faiths furnish a stimulus to such growth. The only kind of theology that is not consistent with this attitude toward other religions is one that is held to be a final and at the same time an unchanging and exclusive statement of truth; but any theology that is held as a developing interpretation of religious realities may welcome such an attitude in so far as it has confidence in its own integrity and in the reality and worth of the experience that it explains.

Foreign Missions Conference Reorganizes

THE Foreign Missions Conference, representing over eighty foreign mission boards of the United States and Canada, met at Briarcliff Manor, New York, December 19 to 22 inclusive. The Committee on Function and Structure which had been working throughout the year on a new scheme of organization made its report, and as a result the Foreign Missions Conference voted to reconstruct itself into a "continuing body"; that is, the various boards coöperating will now appoint certain representatives to serve for terms of definite length. It will be a comparatively small but select body of conferees, and it is the hope that this will mean better coöperative action. Missionaries may be coöpted through their respective boards, and others, too, can serve as corresponding members. The real working body, however, will be made up largely of board secretaries and directors.

The Reference and Counsel Committee will be the executive committee of the Conference—more so even than has been the practice in the past. Though in time there will be an adequate executive force in the office of the Foreign Missions Conference, it is the thought that for the present selected secretaries will be coöpted from their respective boards for definite periods of time and for definite tasks.

The matter of working out this scheme of reorganization in detail has been referred to the Reference and Counsel Committee with power.

At this same meeting of the Foreign Missions Conference it was voted to hold a general conference of mission boards in the United States and Canada to consider ways and means of setting up coöperative activities. This is in line with suggestions from the Herrnhut Meeting, but in a sense it is a widening of the invitation extended by the Methodist Board to the six other boards associated in the Laymen's Inquiry for the appointment of a "joint committee" to study means of further coöperation. The Presbyterian Board and the American Board have already appointed their Committees on Coöperation, and presumably these with similar committees from other boards will form the nucleus of the Conference.

Working with the Great Physician

Dr. Taylor

CLIFTON SPRINGS Sanitarium has a new Superintendent—one who combines to a rare degree professional skill with that missionary mind which has ever been associated with the purpose of the institution.

This fact was brought forcibly home to the Editor when he was attending the Foundation Day exercises at Clifton Springs on January 15. On the preceding day, the new Superintendent had arrived from Birmingham, Alabama; directed the movers in the disposition of furniture in his new home; read and attended to a goodly pile of correspondence; and then performed a major operation with such skill and success as to win a most spontaneous response of approval and admiration from the surgical and medical staff. The story of his businesslike manner in the operating room, his mastery of detail, his quiet self-confidence, his respect for the personalities of his assistants, and his evident desire to give as well as receive in coöperative undertakings had literally revitalized the entire force of the Sanitarium.

The Zimmer Harp Trio
in front of the beautiful (mosaic) memorial to Dr. Henry Foster in the Chapel.

Then came the Foundation Day exercises when the new man proved beyond doubt his spiritual capacity and his purpose to stand by the spiritual traditions and aims of the Sanitarium. For in that meeting called to commemorate the spirit and service of Dr. Henry Foster, the founder, before an audience composed of trustees, the staff of both the Clinic and the Nurses' School, the nurses, attendants and other employees of the Sanitarium, not to speak of doctors and other friends from Clifton Springs and adjoining towns, the new Superintendent courageously made known his Christian faith and purpose. After referring to the various reasons why as a professional man he was drawn to the new task, he said with deep feeling: "After all, my chief reason for being here is because somehow I feel that this place is dear to the Great Physician and that here I can in a real way be associated with Him in the care of those that are sick."

This and other remarks of similar intent were made without qualification, and few, if any could have left the service without a glow in their hearts over the fact that a real man of humble yet staunch religious conviction had been found to sustain the traditions and to carry on the liberal Christian purpose of Clifton Springs.

TRUSTEES OF CLIFTON SPRINGS SANITARIUM AND CLINIC

Front row, left to right: Burton E. Babcock, President of the Empire Sauerkraut Company, Phelps, New York; Bishop David L. Ferris of Rochester; Hon. Arthur E. Sutherland of Rochester, President of the Board of Trustees; Rev. Frank Mason North, D.D., Methodist Episcopal Board of Missions; Henry O. Palmer, President of the Empire Gas and Electric Company of Geneva, Trustee of Hobart College; Frederick W. Herendeen of Geneva, Trustee of Hobart College, Executive Secretary of the Institute of Boiler and Radiation Manufacturers.

Back row, left to right: William S. McCann, M.D., Dewey Professor of Medicine, University of Rochester, Physician in Chief to Strong Memorial and Rochester Municipal Hospitals; Robert E. Speer, D.D., Secretary Presbyterian Board of Missions; Clayton W. Greene, M.D. of Buffalo; W. T. Stewart of Buffalo; William I. Chamberlain, Ph.D., Secretary Dutch Reformed Board; John E. Gordon of New York; Enoch F. Bell, D.D., Editorial Secretary A.B.C.F.M.; Hubert Schoonmaker, M.D., Associate Superintendent of Clifton Springs Sanitarium; Harry J. Van Dyne, Treasurer of Sanitarium.

THE DOCTOR'S ALLIES

Watching the swans and cygnets was one of the happiest and most potent prescriptions supplied by the Sanitarium last summer.

SANITARIUM AND CLINIC, CLIFTON SPRINGS, NEW YORK

Dr. Adrian S. Taylor is the name of this new Superintendent and chief surgeon. He was born a Southerner forty-nine years ago. After graduating from the University of Alabama and Virginia (1905) and after a year of service in America, Dr. Taylor went to China as a medical missionary under the Southern Baptist Board. For nearly ten years he was in charge of the missionary hospital at Yangchow, giving his time particularly to surgery. In 1914 he came back to America, graduated from the Harvard Medical School *magna cum laude*, served on the surgical staff of the Johns Hopkins Medical School, and returned to China in 1920 as Professor of Surgery in the Peking Union Medical College supported by the Rockefeller China Medical Fund. During his next furlough (1925-26) he was Exchange Professor of Surgery at the University of Cincinnati. He found it necessary for family reasons to resign his position at Peiping, and returning from China to the United States he became engaged in a remarkably successful practice as a surgeon in Birmingham, Alabama.

The Clifton Springs Sanitarium and Clinic was founded in 1850 by Dr. Henry Foster, and was called at the time "The Water Cure Establishment" because of the sulphur springs there. It has expanded from humble beginnings to a rank among the first institutions of its kind in the world. Equipped with the most modern furnishings and apparatus for high-grade surgery, for the treatment of all forms of physical and nervous disorders also, and staffed by an able corps of physicians, surgeons and nurses, the Sanitarium offers unexcelled service for its patients, and at the same time provides an unusually home-like and healthful atmosphere for its guests. During its long and successful career it has always stood for the highest and best ideals in medical science and has conferred great benefits upon missionaries, clergymen, teachers and others of modest means through its philanthropic and benevolent facilities.

Multitudes of all classes of society have found complete recreation at Clifton Springs and have been sent forth with new hope and purpose and courage for the work of life. Its baths, electrical department, occupational therapy, gymnasium, library and reading room, and beautiful chapel with services by a resident chaplain, as well as its spacious parks, golf course, and tennis courts, all combine to render the place an ideal resort both for those needing special treatment and for others who desire only rest and recuperation.

The Clifton Springs Sanitarium, like all other institutions of its kind, has been seriously affected by the depression—much more so, in fact, than would have been the case had it been blessed with endowment funds. It is weathering the storm, however, and with its new commander it should continue to carry blessing into every part of the world.

The American Board is especially indebted to the institution because of what has been done for its missionaries; and THE MISSIONARY HERALD takes this occasion to express in a public way the gratitude of the Board for blessings conferred upon it by both Sanitarium and Clinic, and to express the expectation that under its new leadership the institution will continue in progressive and effective world-wide service.

QUOTED BY CHAPLAIN HORTON OF CLIFTON SPRINGS

From a State College Professor: *"I often think of Clifton and hope to come back some time just to feel the atmosphere again. You were all so nice to us and we did receive such help."*

From a registered nurse: *"I appreciated so deeply the combination of spiritual help and expert clinical diagnosis at Clifton."*

From a business magnate: *"I enjoyed my stay at the Sanitarium and have very pleasant memories of it."*

Statement of American Board's Attitude to Laymen's Report

I. The Spirit of Report

We welcome the Report of the Laymen's Inquiry on Foreign Missions. Its attitude is friendly, it faces its problems fairly, and it presents its conclusions fearlessly. The Commission, using every agency for scientific evaluation, came unanimously and enthusiastically to the conclusion that Foreign Missions should go on: that they are an essential expression of the Christian spirit and, if rightly conducted, have abiding value. We are at one with the Commission in their emphasis on the necessity of adjusting the missionary enterprise to the present-day world. That is a necessity which rests upon every living enterprise and we pledge ourselves anew not only to a careful reconsideration of the principles and practices of our present missionary enterprise, but to a flexibility of attitude which shall always seek to make necessary adjustments to changing conditions.

II. The Motive of Missions

The conception of the motive and aim of foreign missions set forth by the commission seem to us stimulating and compelling. We realize that in order to become an all-pervading and dominant influence in the world the religion of Jesus must express itself everywhere in truly indigenous ways. We believe that the best experience of the Orient has much to teach us. We should be on the alert to find and assimilate everything good in the culture and faith of the people to whom we go. We should also be eager to coöperate with every promising effort for the betterment of their life. But we would state with greater emphasis than the Report has done our conviction of the uniqueness of the revelation of God in Christ. The experience of the Christian movement the world around confirms our faith that Jesus, both by what he taught and by what he was and did, has a necessary gift for every race and condition of man. That gift is applicable to the complex conditions of the modern world no less than it was to the simple life of Galilee and to the Orient no less than to the Occident. He is the hope of our sinful, broken, suffering world. He is the Savior of men. By word and by deed to express His spirit and lead men to His discipleship is the supreme task and privilege of the Christian missionary.

III. The Church

We commend the principle enunciated in "Re-Thinking Missions" that our purpose transcends the limits of the present organized church in mission lands. It is not organization in which we are primarily interested, it is the spread among men of the spirit of Christ. We rejoice, therefore, in every manifestation of this spirit in the Orient whether as yet connected with the organized church or not, and shall continue to encourage our fellow workers in mission lands to have intimate fellowship with all who love our Lord with sincerity and are seeking to live in accordance with His guidance. At the same time we recognize to the full the essential place of the Christian Church and our responsibility for working with the churches in mission lands, and shall continue to encourage our missionaries to give of their best thought and effort not only to the training of Christian leaders, but also to the building up of the church in every phase of her life. We cherish the vision of the church universal;—that world-wide body of believers who under many names and in many organizations are yet united in their loyalty to our common Lord;—and we pledge ourselves to do everything in our power to unite men in that great fellowship of disciples of Christ.

IV. Institutions

We heartily agree with "Re-Thinking Missions" in believing that the services of hospitals, schools, and other institutions are in themselves, when done by men of truly Christian temper and carried out with faithfulness and efficiency, true expressions of the Christian spirit. We note with gratification that the Commission recognizes that the spoken word of the Christian Gospel has

its rightful place in all Christian institutions. If these institutions are to be the spontaneous expression of an indwelling Christian spirit, they must give large place to the word that expresses man's deepest experience and conviction as well as to Christlike deeds of service. Nevertheless, we shall be increasingly careful to see that the institutions of the Board use no hint of compulsion in religious matters and give full respect to the sanctity of the personalities of those whom they are called to serve.

V. Concentration

We believe that "Re-Thinking Missions" is right in saying that missions have extended their efforts beyond their resources and should, both in individual missions and in interdenominational relations, carry out a program of increased concentration with a view to improving the quality of the work done. We are not here referring to the emergency actions made necessary by this present financial crisis, some of which are tragic in their effect, but we refer to well considered plans for pooling resources in the interest of efficiency. We note with gratification that in almost every field this tendency is now strongly at work and that the missions and missionaries of the American Board are closely identified with this movement. We pledge ourselves to a continued effort to eliminate duplication and inefficiency. At the same time we recognize that on almost every mission field there exists so much sheer need for every sort of ministry that in some cases the Christian movement cannot but carry on agencies that from an American point of view would be judged inadequate. Moreover from the standpoint of devolution the very simplicity of institutions may sometimes be desirable. We would also bear in mind that at times there comes the urgent call of God's spirit to enter new types of work and new territories. In the interests of concentration and efficiency, therefore, we shall scrutinize most carefully all existing work and all plans for advance, but we shall not close our minds to the urgent calls of need or of challenging new opportunity.

VI. Temporary and Permanent Services

We welcome the clear distinction made by the Report between services of missions that are permanent expressions of the Christian spirit which the church of the West should expect to carry on for an indefinite future and those that are temporary, to be taken over as rapidly as possible by the nationals of the Orient. We believe, however, that the use of the term "temporary" is likely to prove misleading. The Report does not seem to us to give adequate recognition to the vastness of the task that the Orient faces. As the Commission notes, many of the churches of the Orient are small and weak. They have been recruited in considerable measure from the lower classes of society. They have developed a few outstanding leaders and a large number of faithful disciples, but they will need for many generations to come the encouragement and help of many missionaries. Without such help progress will be retarded in a way that will be a reproach to the Christian movement in the world. The program of rural reconstruction alone is so stupendous that it will require intensive study and effort by the Oriental peoples themselves supplemented by help which the West can render. The demand today and for a long period still to come is for the maximum contribution which the older churches can give and, if it is to be fulfilled, calls for sacrificial giving of money and of life.

VII. Union

We agree wholeheartedly with "Re-Thinking Missions" that the missionary outreach of Evangelical Christianity should become in every feasible way one single expression of Christian faith and Christian good will. We rejoice in the truly remarkable growth of coöperation and union on the mission field. Already the united churches and union institutions in mission lands are international as well as interdenominational and interracial. No united effort of American Protestantism alone can satisfy the present need. We must aim at nothing less than the coordination of all the missionary effort of united Protestantism. We readily admit that much of the existing coöperation and union still limps haltingly. Some of the great union colleges on the mission field are hampered by their too great dependence on denominational Boards; the Christian Councils of the Orient cannot go forward in as bold programs of progress as their leaders would desire; denominational loyalties in many countries still hamper united expression.

Toward the elimination of all these impediments to effective coöperation we shall increasingly labor and we gladly acknowledge the debt we owe to "Re-Thinking Missions" for giving such a ringing challenge to all the churches to press forward more rapidly along the lines of effective coöperation.

We fear that the creation at the present time of a single central board responsible for the administration of the foreign missionary work of American Protestantism is not possible however desirable it might be. We believe, however, that we should rapidly develop the present processes of coöperative effort and should press forward into bold experiments in which the entire missionary program of a single area or of a single type of work might be dealt with in a united way. Accelerated evolution is our aim. To this end we believe that larger funds and more power should be lodged in the National Christian Councils as those are the agencies which most completely represent the practical expression of Christian unity. We have faith that in the processes of working together we shall grow together and that the time may not be far distant when steps toward united effort which now seem impracticable may become possible.

In our efforts toward a more united approach we would by no means desire to eliminate variety. Human nature and human need in the Orient vary as widely as they do in the West and different groups require a different approach. In our plans for unity, therefore, we shall always seek to make ample provision for variety and for free experiment along many lines.

VIII. Personnel

We find it difficult to agree with the impression created by the Commission's Report in its characterization of the present missionary personnel. Possibly instances of everything cited could be found, but the Report does not seem to us to do justice to the labors of missionaries who might in a brief visit fail to impress even the sympathetic observer but whose Christian devotion does actually reveal the spirit of Jesus in contagious Christian living. Such spiritual influence is often entirely independent of specialized training, academic degrees or even administrative and professional efficiency, and we recognize it to be of such primary importance as to justify the presence on the field of such missionaries. The American Board's ideal has been to send out leaders of spiritual achievement and promise, trained for specific tasks, who after a preliminary experience on the field may receive specialized training both abroad and at home. We believe that this ideal has been attained by most of our missionaries or is in process of attainment, yet we recognize that conditions in the field often hamper the missionary in the fulfilment of this aim.

We shall continue to do our utmost to maintain the highest standards of Christian personality and training in new appointments and to provide adequate opportunities for those already in service to grow into spiritual and intellectual mastery and to develop powers equal to their tasks. Among those who are now ready to go out under the Board there are more than we can send who give promise of abiding success.

IX. Present Appeal

In the Orient today old prejudices are crumbling while new and ominous forces are gaining strength. In the confusion and need of the present crisis thoughtful leaders are turning questioning eyes to Christ, wondering whether he may not be able to give them the moral dynamic and clear ideal that they so greatly need. We believe that there has never been a time when the ministries of overflowing Christian friendship were more sorely needed by the East than they are today nor one when such ministries would meet with a warmer response. Th liberal approach of "Re-Thinking Missions" will attract wide attention and open many doors of new opportunity for promoting "world understanding on a spiritual level."

Such facts as these inspire us to rededicate ourselves. They drive us to redouble our efforts to bring in the Kingdom of Christ among men.

X. Practical Steps for Immediate Action

In considering definite steps which may wisely be taken by the American Board to achieve the results envisaged by the Laymen's Foreign Missions Inquiry, everyone concerned must realize that what is called for is nothing less than a thorough rethinking of our work in every area and along every line. This process of rethinking

has been going on intensively and uninterruptedly for some time but it will take a considerable period to reach the point where we can say that even the first stage in the whole task of rethinking and readjustment has been accomplished. We look forward to months, and even years, during which we will be very much concerned with the creative processes of readjustment which have been accelerated by the Laymen's Report.

There are some practical steps, however, which we can take immediately. Among them are these:

I. *Coöperation.*

We should press forward along every possible avenue of effective and intelligent coöperation with other mission boards. At its meeting, December 13, 1932, the Prudential Committee appointed a sub-committee consisting of:

Dr. Arthur E. Holt, a newly elected Vice-President of the Board.
Dr. Ashley Day Leavitt, Chairman of the Prudential Committee.
Rev. R. A. McConnell of South Church, Brooklyn, N. Y.
Mrs. E. E. Kent, Newton, Massachusetts.
Rev. Charles H. Helsley, of Auburn, Maine.

This Committee was appointed "to serve with like committees of any other Board or group of Boards with respect to further coöperation, and to lead in a further study of the findings of the Appraisal Commission of the Laymen's Foreign Missions Inquiry." This Committee will find its work facilitated by what has recently happened in the Foreign Missions Conference of North America. The Foreign Missions Conference at its meeting at Briarcliff, December 21, 1932, took the following action:

"*Resolution Regarding Coöperative Work:* (1) That as a result of the discussion in this Conference on coöperation, arrangements be made for a general conference of representatives of those boards which are prepared to give serious consideration to definite and practicable proposals for co-operative action, all boards represented in the Foreign Missions Conference to be invited. (2) That a small committee be appointed to set up such a conference, the committee to include the present chairman of the Foreign Missions Conference as convener, and the committee to elect its own chairman."

Pursuant to this action there will be held shortly in New York a conference of Board representatives to consider the following agenda:

1. Joint administration of fields: for example, the Philippine Islands.
2. Giving united effect to major proposals of the India and Japan Educational Commissions.
3. Development of united effective plans for securing missionary personnel.
4. Unified country-wide field promotion during 1933 and 1934.
5. Unification of administration of medical missionary service abroad.
6. Rural Missions Council.
7. United publicity agency and program.
8. Joint approach to colleges, universities and seminaries.
9. A united medical examining office.

The American Board through its secretaries, fully participates in the discussions of the Foreign Missions Conference and is known to be pressing vigorously for wider coöperative action.

In order to bring to bear the full results of the data lying back of the Report of the Laymen's Foreign Missions Inquiry the Prudential Committee has asked Congregational members of the Fact-Finding group, as well as of the Appraisal group and some others, to act as special advisers to the Board on foreign administration problems during the period of consideration of the application of the Appraisal Commission's Report to the work of the American Board. Without exception every one of these persons has accepted the invitation of the Prudential Committee to act in this capacity. They are:

Professor and Mrs. William E. Hocking of Harvard University.
Mr. Galen M. Fisher of the Institute of Social and Religious Research, New York.
Dr. H. Paul Douglass of the Institute of Social and Religious Research, New York.

Dr. Orville A. Petty, Laymen's Inquiry, 1 Pershing Square, New York City.
Professor F. R. Yoder, Head of the Department of Sociology of the State College of Washington.
Dr. Kenyon L. Butterfield of Asbury Park, N. J.
Professor G. L. Maxwell, Department of Religion, University of Denver.
Rev. Stanley Ross Fisher of Hanover, Mass.

In order that we may fasten the attention of our missionaries on the importance of this Report and its follow-up, we have made haste to send a copy of the Report to each station of the American Board in every field. Following this has also gone the Board's little booklet, "Re-Thinking Foreign Missions with the American Board," and a letter requesting every missionary to read the Report with great care, to discuss it with his associates, national and foreign, and with other missions, and to share constructive suggestions also with the Prudential Committee.

II. *Personnel.*

(a) For four years the Candidate Secretaries of the American Board have been coöperating with similar representatives of other boards in an intensive study to devise better instruments of choice of prospective missionaries. In this study the advice of competent personnel experts has been sought and considerable progress has been made. It will be increasingly difficult, as a result of this study, for mistakes to be made in the choice of missionaries.

(b) For some years the Board has sought the service and advice of mature experts for its work on different fields. We are thinking of men like Dr. Kenyon L. Butterfield, an expert in rural matters; the late Dr. E. I. Bosworth; Professor Walter Horton of Oberlin College; Professor S. Ralph Harlow of Smith College; Professor E. H. Kendrick of Wellesley College.

Along the same line the Board coöperated in the study of higher education in India and in Japan through the two educational commissions sent to those countries in 1930 and 1931. We propose to carry this matter still further and to develop a policy which will increasingly bring to bear on problems abroad the mature thinking of acknowledged Christian leaders in our own land.

(c) As a matter of policy the Board has approved of the use of the first furlough of a missionary as a time for advanced preparation. Most of the missionaries of the Board, during the last ten years, have spent a considerable portion of their first furlough in graduate study, in many cases securing a degree along the line of their chosen work. We intend to carry this policy further, utilizing to the full the growing facilities for such study in theological seminaries and universities.

We would ask the Prudential Committee to reaffirm this policy as expressed in these three points and to suggest ways and means of bringing the quality of our missionary staff to a still higher standard of efficiency.

III. *Subsidies.*

We would recommend that the Prudential Committee make provision for a most careful study in every area of the matter of subsidies to non-self-supporting churches. We think it might be possible, with proper safeguards for special situations, to make time schedules which would serve the purpose of accelerating the process of self-support in a church or group of churches. There must be renewed emphasis upon the principle of self-support. In the carrying out of this study and policy there must be taken into account the varying economic and social conditions which exist in our different fields.

IV. *Educational Institutions.*

We propose to ask every mission of the Board to examine with renewed care the work of the entire mission:

1. To discover what proportion of its men and money are being used in its larger institutions.
2. To consider the advisability of altering this proportion in the direction of more time for non-institutional work and contacts.
3. To work toward the framing of a policy which will effectively and as rapidly as possible result in making all institutions thoroughly indigenous.

This may involve the closing of a number of institutions and the concentration of work at fewer points. It probably will mean a new emphasis upon the value of personal contacts in missionary service.

À Propos Commissions to Study Commissions

By A MISSIONARY IN INDIA

Lately we've run 'round with folk intellectual
Minds that are flashing
And clashing
In strife,
Making us feel like worms ineffectual,
Only much slower
And lower
In life.

By such a rarefied air we've been terrified,
Reft of opinions,
Minions so small,
That—it's not risible—we are not visible
Under the eyebrows
Of highbrows
At all!

So we are homesick for lowbrows
Or no-brows:
Average people of standard design.
Down with supernal minds!
Mix us with vernal minds,
Ladies' Home Journal minds,
Something like mine.

We are exhausted by flights conversational,
Wearied by phrases
Like blazes of fire.
Take us away from these tests cerebrational!
Our brains are spinning,
Beginning
To tire.

Perish such vertigo! back we prefer to go
With those who shine not
And pine not
A jot:
Dull, unsulphitic folk, non-analytic folk,
Minds of the kind that
We find that
We've got.

Yea, we are joyously spurning
All learning,
Gaily forsaking the heights we've been shown.
Farewell to super-minds!
Come, let us group our minds,
We who are frankly bromidic in tone;
All us stagnating folk
Non-coruscating folk,
Talking of commonplace things we have known.

Give us benighted minds,
Harold Bell Wrighted minds,
Sluggish and static minds,
Calm and phlegmatic minds,
Unacrobatic minds,
Just like our own!

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DOROTHY P. CUSHING ANNOUNCING

A Difference in Psychology

Can you imagine Dr. Daniel Poling threatening to fast to the death if America does not positively and definitely go "Dry," asks Dr. John J. Banninga of Pasumalai, India, in commenting on Gandhi's fast. What is more, if Dr. Poling did such a thing would he get more than condemnation as a publicity stunt puller? No—not in the United States. But in India—there we have a different psychology. Nothing strange about Mr. Gandhi's method there. Telegrams flew about the country and officers of high rank got busy to see what could be done when he began his fast. The depressed classes, numbering about 65,000,000, really gain a great deal politically, for they will now occupy 148 seats in the various legislative councils as against 71 formerly. They will sit there, not as members of the depressed classes, but of the Hindu community. While politically Mr. Gandhi's fast has been a success there is still a grave problem presented by certain orthodox groups who refuse to give up their ancient customs of caste. Unless this is done Mr. Gandhi announces another fast—this time unto death.

With No Bands or Sound of Trumpet

Quietly, steadily, units like the Friendship Center in Satara, India, are making a vital contribution to the great caste problem in India. When 42 babies and nursing mothers come for milk, cod-liver oil and baths, Brahmin touches elbows with outcaste and all catch the spirit of friendliness as they learn under the watchful eye of the welfare worker how to bathe, feed and plan proper diets for their children. Mothers are delighted to find that babies can eat cereals and vegetables. Hitherto to them there were but two diets—all milk or the highly seasoned food of adults. The mothers pay two cents a week. "It is slow work but there IS a difference," declares Miss Lillian Picken, "almost all of the mothers have stopped giving opium to their babies."

More Honor for Alice Adams

Japanese dignitaries in abundance graced the fortieth anniversary of the founding of the Hakuaikai in Okayama, Japan, when a formal tribute was paid Miss Alice P. Adams, the founder. Over a hundred guests were present; the Governor sent congratulations, the mayor spoke as well as many other representatives of church, state and business. Two "children" of the Hakuaikai, now men, were present. One has been doing missionary work in the South Seas for thirteen years. On the day of the big gathering flags were flung to the winds on the street by the people who live near the social center.

In Her Leisure Time

A Chinese baby, when it is clean, is one of the world's most adorable sights, declares Mrs. Myron S. Burton of Fenchow, North China, who has sandwiched in with her home duties, her language study, her hospital aid and her class in English for second-year children in the Middle School, a small baby clinic. One week there were 16 babies weighed and measured, and at least two baths a month are assured these youngsters, because the mothers bring them to the clinic scrubbed, polished, braided and beribboned until they fairly shine. Certainly such an example of cleanliness cannot be forever lost.

Greed

A father who gambled and wasted the property of the family planned to sell his daughter as a secondary wife to a military officer in Paotingfu, North China. The mother of the girl, to protect her, sent her to the grandmother's home and later joined her there. The daughter is now a student in the Mary Morrill Woman's School, one of its best pupils, fine in every way. Other girls in the school have had similar experiences, and have been saved. "We come on many of these hard stories from the country," adds Miss Bertha P. Reed.

Television Section — Station ABCFM

"Baby's Birthday Party"

Doris True White, daughter of Dr. M. J. W. White of the American Hospital, Cagayan, Philippine Islands, has a birthday party. Just listen to this—all but two of these attractive children are mission hospital products. Good samples! Mother White is in the center holding Doris and at her left is Mrs. Royola, the pastor's wife.

Not a Wrestling Match!

(Left.) Simply an effort to make Moses the Cat do his stuff before the camera. This young Johannesburgan is but one of hundreds helped by "The Lady of the Loving Heart," Nurse Ruth C. Cowles. After the picture we wager Moses made for the bulrushes.

Two-Bits from China

(Right.) This cold weather brings out the winter underwear. Hard to tell where padding ends and boy begins.

Little, But Oh My!

Tid-bits from India, China, and Africa. The Child—hope of the future in any land—will they know the Abundant Life?

Television Section

Station ABCFM

Bogobo Built

This chapel was inspired and built by Bogobos, says Rev. Walter C. Tong of Davao, P. I. It is made almost entirely of bamboo. Note the simple altar on the left.

They Teach and Preach

Group of teachers and evangelists in Bogobo communities. Snapped by Mr. Tong.

Sole Survivor

(Lower Left.) After five days in a house of death this tiny three-year-old was found, miraculously alive, though uncared for during this period. Opening up the doors of a courtyard in a plague-stricken village the workers from Fenchow, North China, found all the family dead except this child. She was taken to Nanking with a special message to the Government. The Fenchow Hospital has been a pioneer in plague (Black Death) prevention work. Several American Board doctors have in the past been decorated by the Chinese Government for their plague work, among them Dr. Percy T. Watson and the Late Dr. W. A. Hemingway.

To Drink or Not to Drink—

that is not the question. He is not vacillating between suicide and beer. He is one of the ambitious and promising Zulu youths who have learned under Dr. "Jim" McCord of Durban, South Africa, to be dispensers. There is great need and unlimited opportunity for service among their own people for native doctors and druggists *provided* these young men can find a way to secure the necessary training.

Commendation from Minnesota

Greatly impressed by the fine work in biology which is being done at Yenching University, Peiping, China, Dr. William A. Riley of the University of Minnesota declared that there was a "zeal and coöperative spirit which has already put the institute at the forefront, and which augurs well for the future. The theses, both graduate and under-graduate," adds Dr. Riley, "in various phases of biology would be a credit to any American college with comparable facilities."

The Power of the Press

Apparently the Chinese student believes that the pen may be mightier than the sword, in that the Journalism School in Yenching University, Peiping, North China, doubled its enrollment this year. This department is the youngest in the university, and in September entered its fourth year of the Five-Year Experimental Plan. Leading publishers and journalists in all parts of China are observing the work of this department with keen interest, and are coöperating heartily with the university. There are 10 students who have graduated and now hold responsible positions on leading Chinese and English-language newspapers in Shanghai, Canton, Tientsin, Peiping, and Hankow.

Ahmednagar Hospital Goes Co-Medical

Since an adequate laboratory has been fitted out with instruments and utensils at the hospital in Ahmednagar, India, the directors have been able to do their own routine laboratory tests, and even some complicated blood serum tests which hitherto they had been obliged to send to Bombay. The laboratory is not only proving it is an aid to efficient work in the hospital, but a source of income. Dr. D. O. Sendel reports that he is getting in touch with the doctors in the city and the surrounding area so that they may, if they so desire, use the laboratory. Ahmednagar Hospital is now a general hospital. There is nothing left of the purdah system there. Patients are coming in large numbers. Even before the carpenters were through, the operating room was busy. Making it a general hospital has not in any way hindered the stream of patients. The hospital has an additional international touch in that it has a Swedish doctor, a Russian doctor, and a Norwegian nurse: Dr. D. O. Sendel, Dr. Maria Korchagina, and Helene Bjornstad.

A University in the Making

What Dr. Frank C. Laubach of Lanao, Philippine Islands, calls "our germinal university" has several new departments. Matias Cuadra has an enthusiastic stenography class, Judge Achacoso one in Spanish and the rest a kindergarten for Moro boys and girls. The kindergarten began with street urchins too young for the regular school. The enrollment received somewhat of a setback when Simi took off several layers of dirt in the lake. The decrease in attendance was matched by an equal increase in cleanliness among those who came! At first the school resembled a small riot but after several months of patient training they now are nearly as orderly as most schools and can use some English words.

"The Two Little Fishes"

It was 4:40 of an early morning. In the courtyard lanterns flickered. Three big, heavy-laden freight carts began their lumbering journey over the rutted roads. Perched on the luggage was the "Band"—five men, two women and eleven boys, the latter trained to give religious plays. There were Rev. Hugh W. Hubbard, Miss Jessie E. Payne, Miss Ma and four Chinese men associates. They were making a tour of cities and villages with a well balanced program of devotions, plays and personal talks. The first morning out, Mr. Hubbard read of the feeding of the multitude and likened the party to the five loaves and two little fish; Miss Payne and Miss Ma from that time on dubbed themselves "the two little fishes." Crowds gathered everywhere. Some were taken into the church. Many walked long distances from need of spiritual refreshment and some from sheer curiosity. Others had never before heard the Christian message—many more had never seen foreigners. "Whether rested or weary, enthusiastic or depressed, we have felt the presence of God in our midst and His guiding in our lives," declares Miss Payne.

The Church and the National Life: Meeting the Nation's Needs*

A Program Outline Prepared by John R. Scotford

Worship Suggestions

Readings: Isaiah 40:1-11, Micah 4:1-4, Amos 5:4-15
Hymns: "O God Beneath Thy Guiding Hand"; "O Beautiful for Spacious Skies"; "Battle Hymn of the Republic"

Prayer: "Almighty God, of whose righteous will all things are and were created; who liftest the islands out of the deep, and preparest not in vain the habitable world: thou who hast gathered our people into a great nation, and sent us to sow beside all waters, and to multiply sure dwellings on the earth. Deepen the roots of our life in everlasting righteousness, and let not the crown of our pride be as a fading flower. Make us equal to our high calling, reverent in the use of freedom, just in the exercise of power, and generous in the protection of weakness. May wisdom and knowledge be the stability of our times, and our deepest trust be in thee, the Lord of nations and the Father of all peoples. Amen." (From the Pilgrim Hymnal.)

Program

Introduction. Our churches are older than our nation. From the pulpit have come those ideals whose measurable achievement have made our people great—the attainment of political liberty, the eradication of the curse of slavery, and the outlawing of the traffic in intoxicating drink.

The need of our nation today is for new ideals towards whose attainment she can bend her efforts. Our people hunger for causes about which they may wax enthusiastic. We need the moral stimulus of new crusades. The greatest service which the Christian church can render to America is to focus her energies upon inspiring goals. Three such centers of Christian interest are catching the imagination of the churches. (As many of these topics may be presented by assigned speakers as may seem wise.)

1. *The conscience of the Christian Church has turned against war.* Many of its ministers and not a few of its laity have vowed never again to participate in armed conflict. Apparently the military man is doomed to follow the saloon keeper into public disfavor.

Literature on this topic is exceedingly abundant. We would suggest "The Peace Primer," published by the Commission on International Relations (10 cents), and "When Peace Out-thrills War," by J. R. Scotford in the *Adult Bible Class Magazine* for November 1932.

How can the churches discourage the will to war?

Is personal non-resistance an adequate answer to this problem?

What can we do to eradicate military-mindedness from our schools?

2. *Racial discrimination is a blot upon the fair name of America.* Our churches are increasingly seeking to secure justice for all of our citizens regardless of the color of their complexions.

Suggested Reading: "Blind Spots," by Henry Smith Leiper. Missionary Education Movement, New York (cloth $1.00, paper 60 cents); "The American Art of Living Together," by William E. Pickens, in the *Congregationalist* and *Herald of Gospel Liberty* of December 1, 1932; "What About Race Relations?" by Louise Thompson, in the *Adult Bible Class Magazine*, April 1932.

How may we associate with people of other races in a helpful way?

What should be our attitude in the home towards Jews, Catholics, Negroes?

Can social discrimination and legal justice exist together?

3. *The inequalities of our economic order* have been keenly brought home to us during recent months. Many Christians feel that there is something wrong with a system which creates extremes of both wealth and poverty.

Suggested Reading: "Christian Heroism and Industrial Justice," by Carl Knudsen. *Adult Bible Class Magazine*, June 1932. "From Chaos to Order," by William E. Jones. *Adult Bible Class Magazine*, September, 1932. "What About Industrial Democracy?" by Harry W. Laidler. *Adult Bible Class Magazine*, August, 1932.

Is it possible to build a Christian social order so long as the profit motive is dominant?

Can we inspire men to do their best without offering them large material rewards?

How may we alleviate some of the sore points (unemployment, old-age insecurity, etc.) of the present industrial system?

*The sixth in a series of program outlines on "The Church," prepared under the direction of the Committee on Missionary Education.

Speaking of the Laymen's Inquiry Report*

Dr. Ferdinand Blanchard of Cleveland Expresses a Hope

In a letter to the Editor this staunch friend of missions writes:

"I cannot refrain from writing to express the hope that the A.B.C.F.M. is not going to take the attitude of defending itself against the Laymen's Report as though it were in any sense an attack on what we have done or are doing. . . .

"Of course it is easy enough to pick small flaws in the method which has been followed and in the final form of the Report. One minister here in town condemned it largely, it would appear, because of the way they released sections of it to the press. . . .

"Everywhere among my associates I hear nothing but the most unlimited praise of the insight, the wisdom and the ability which this Report displays. It is a new charter for missions. Personally it has given me the biggest kick of anything I have ever read in this realm of our life.

"For some years now while my own interest and loyalty have been unchanged, I have been reaching out after some fresh statement and some clear-cut conception to replace those of yesterday. I did not find it in any quarter and it appeared to me that everybody was fumbling the ball when it came to stating the case even while working as hard at the job as ever. I have felt, however, that sooner or later this failure to be clear about what we were trying to do was going to work loss.

"Now comes this marvelous restatement of the whole issue in modern terms, setting the mission enterprise in a new place of power and giving new assurance to the importance of the task. This is done of course with an indication of the ways in which we must effect changes to match the changes in the whole world order.

"Of course it is easy enough to say that the Report might have spent more time glorifying the work of yesterday. If they had been writing a thousand pages, much of this could have been done. But why cannot all this in the present instance be taken for granted? What we need was not to be told how magnificently we have labored for one hundred years. The important thing was to discover how we ought to be doing the job in the next one hundred years. Every word that we spend in an attitude of self-defense is just so much waste effort, therefore. In the first place, there is no need of it, since there has been no attack. In the second place, it would seem to indicate some unwillingness to face the new issues which every thinking man knows must be dealt with today.

"You will have to pardon this unasked-for outburst. Nearly everything which I have seen issued in the name of the Board has indicated that we are not going to make the mistake at this juncture which other boards seem about prepared to make. I covet, however, the position of going far out beyond any other in expressions of gratitude for this wonderful study and in commitment of ourselves to all that shall be proven to be sound in the conclusions. The changes indicated as necessary are going to be a work of years at best. What is needed is not brakes at any point, but steam and ginger to get something done. There will be little enough done at best."

**Rethinking Missions,* Harper and Brothers, New York, $2.00.

Also *Rethinking Foreign Missions with the American Board,* 15 cents.

The Big Book of the Year: A Review, by Alden H. Clark.

Envelope Series: How to Use "Rethinking Missions," 10 cents.

Order of Harvey L. Meeken, 14 Beacon Street, Boston.

The Board Co-opts Certain Members of the Laymen's Inquiry Group

In order to secure the valuable services of those "Fact Finders" and "Appraisers" of the Inquiry who are especially interested in the work of the Congregational and Christian churches through the American Board, and also to make it possible for them to express their views on the Board's work without embarrassment, the Prudential Committee has invited the following to "serve as special advisers to the Board on foreign administrative problems during the period of consideration of the application of the Appraisal Commission's Report to the work of the American Board": Professor and Mrs. W. E. Hocking, Mr. Galen M. Fisher, Dr. H. Paul Douglass, Dr. Orville A. Petty, Dr. Fred R. Yoder, Rev. Stanley Ross Fisher, Dr. Kenyon L. Butterfield and Mr. George L. Maxwell. They have accepted the invitation.

The Episcopalian Action Is Worthy of Careful Thought

As our attention has been specifically called to the wise and constructive attitude of the National Council of the Protestant Episcopal Church toward the Laymen's Inquiry Report, we give their statement special treatment here:

"The National Council expresses grateful appreciation of the purpose which led to the Inquiry, and assures its promoters that the Report resulting from it will receive its careful and interested consideration. . . . The Report itself is a highly significant document. The personnel of the Commission, their long and thorough first-hand investigation of conditions in the mission field, together with the publicity which has been given to their findings, make it certain that the opinions which they express will exert a widespread influence. . . . Its significance consists largely in the fact that it presents a non-professional and unofficial estimate and point of view.

"While the National Council should undoubtedly attach great importance to the recommendations contained in the Report, before any action is taken upon them it will naturally wish to submit them to its own missionaries in the field and to its administrative officers for their opinion and advice. It will be useful also to compare the conclusions of this Report with those of the Jerusalem Conference.

"As the Report itself is concerned with showing what kind of changes should be made and why they are needed, rather than with the substantiation of the assertion that Christian missions should be continued, it naturally contains a great deal of criticism.

"This criticism need cause no alarm nor complaint if we may assume that it is not primarily intended to apply to the missionary work and methods of the past, but rather to indicate the changes that will be required in view of the conditions and the nature of the task that lies ahead of us. The distinction made at the end of Chapter I between temporary and permanent functions indicates that this assumption is justified. Among temporary functions are included many of the policies which are severely criticized in the body of the Report. The implication is that while they were normal functions for the preliminary stage, yet when we pass, as we are now doing, out of that stage, they are no longer adequate. Everyone who understands the problem of missions will agree with this principle, although there is certain to be much disagreement as to the manner and time of its application. Unfortunately the distinction indicated is not kept clearly in view in the body of the Report, so that a considerable amount of confusion and misunderstanding is likely to be created.

"The most serious criticism of policies hitherto pursued, and of the results accomplished through them, is found in Chapter V entitled 'The Mission and the Church.' The Commission evidently deems it regrettable that the early missionaries transported to the Orient foreign-made systems of church organizations and imposed them upon their converts. The ideal method would have been, in their opinion, to present to Oriental people the vital principles of Christianity and let this spiritual impact upon them produce its peculiar type of organization and its unique modes of corporate development. It is evident that this criticism is based upon a conception of the nature of the Church and its function in the Christian economy that is quite different from that which we hold.

"The same thing is true about the criticism that overemphasis has been placed upon doctrine. 'The approach might have been,' they say, 'the charm and attractive power of a great personal life rather than metaphysical statement about this essential nature.' If by 'doctrine' is meant the teaching that this personality is the Incarnate Son of God, we would agree with the missionaries in thinking that this was the good news they had been sent out to proclaim. What the Commission probably had in mind, however, was that too much emphasis was placed upon the subtleties of doctrine.

"The Report rightly emphasizes the importance of church unity. We think, however, that the kind of coöperation which it recommends is not an adequate solution of the problem. We recognize that there are many practical advantages which can be secured through coöperation, and that it may be beneficial in promoting the spirit of unity. The Commission's recommendations along this line should therefore receive our serious consideration. We are convinced, however, that our goal, both at home and in the mission field, should be organic unity—a unity which will embrace the whole of Christendom. Nothing less than this will enable us to carry out Christ's purpose for the world.

"We welcome the Report's insistence upon the importance of such matters as: an understanding attitude towards non-Christian religions, self-support on the part of the indigenous church, high standards of efficiency in educational and medical work. It is, of course, impossible to say without further study and conference with our missionaries how far it will be deemed wise to adopt the specific recommendations of the Commission

on these points. The problems involved are for the most part not new. In regard to many of them decisions have already been reached, and in some we have made real progress.

"We welcome the emphasis of the Report upon the importance of a careful selection of missionary personnel. It has always been and should be the aim of this Church to enlist as missionaries such men and women as are qualified by devotion to our Lord and by training for their task.

"There are many things in the Report which we are not prepared to accept. We feel that we should be as frank in expressing our disagreement as the Commission has been in its criticism of missionary work.

"We fully recognize that the purpose of the Report, even where it is critical, is constructive. It performs a great service in calling attention to the fact, which is not sufficiently recognized, that the preliminary stage of missions is drawing to its close. The policies and methods which up to the present have been adequate, must be adjusted to meet the requirements of the new epoch into which we are already entering. The problems that lie ahead are in many respects more difficult, and the opportunities more vast, than those that we have previously faced.

"The Report is thus a challenge to the Church to prepare itself to undertake this new task, in the assurance that if we give ourselves to it with wisdom, energy and the spirit of sacrifice, our Lord's purpose for Asia will be realized. We desire Christian unity, and we believe that it may begin, not by immediate doctrinal agreement, but by participation in common service. Let us pray that in facing the problems presented by our missions abroad we may be utterly loyal to Christ and His Church, quickly responsible to the guidance of the Holy Spirit and keenly alive to the present needs of the world."

Pearl Buck Is a Preacher Herself

The author of *The Good Earth* and of *Sons* and of *The Young Revolutionist* is in danger of being exploited these days in the interests of the Laymen's Inquiry and of the modern idea of missions. Reprints of her *Christian Century* article have been distributed in great quantities by the Inquiry; reprints of her *Harper's* article are being offered, we are told, for wide distribution at cost; and a certain missionary journal is trying to arrange with her for a series of syndicated articles.

Nor is this scramble confined to newspapers and periodicals. Mrs. Buck is as popular a speaker as she is a writer, so is being used promotionally. She is in tremendous demand as a drawing card for what must be to her an embarrassing number of banquets, parlor gatherings, mass meetings, and the like.

We could almost add that she has come into the Kingdom at a most providential moment. For, after all is said and done, and in spite of her exaggerations, she has gone far toward offsetting the unfortunate effect of the newspaper use of the Inquiry releases; she has helped most materially in reviving the romance of missions; and in forceful manner has she helped to set in motion certain vital readjustments in mission administration, both on the field and at the home base.

But to the point: the reason for Mrs. Buck's popularity is not the fact that she lives her religion, but the fact that she is *talking* her religion and getting away with it. Just at present she is one of the outstanding *preachers* of the missionary world. Her greatest contribution right now is being made through the medium of *words*.

Why then the complex expressed in her *Christian Century* article: "I am weary unto death with this incessant preaching. It deadens all thought; it is confusing all issues; it is producing in our Chinese Church a horde of hypocrites, and in our theological seminaries a body of Chinese ministers which makes one despair of the future. Let us cease our talk for a time and cut off our talkers, and try to express our religion in terms of living service."

Surely Mrs. Buck cannot be against the verbal expression of religious experience, for where would she herself be right now without the use of language? Her complex must have been created some time back. Perhaps it began when she, her husband or her father was prevented by Mission or Board from going into agricultural or social-welfare work on the ground that such was not missionary evangelism. Possibly it was a righteous reaction from the ranting of some evangelistic missionary or Chinese evangelist, or from somebody's incessant insistence on a hard, inhuman, dogmatic Western theology without any social vision.

In her *Chinese Recorder* letter of July, 1932, she perhaps explains things a bit: "Above all do I wish to protest against that arid and sterile preaching of the mere word of the Gospel, that un-Christlike attitude which will not recognize alleviation and cure and prevention of human ills of body and spirit, and the intelligent study of social maladjustments as fruits of the Christian message, and no mere by-products. . . . To propagate science which will make men's bodies stronger, to study agriculture and try to bring better seeds to farmers and better living in farm homes, to teach little children, to alleviate any sort of pain and

suffering—dare we call these by-products? They are glorious fruits. . . . But mere preaching of the Word, mere sermons and churches and such organization as depends upon them, can offer nothing to China today."

Whatever the cause of Mrs. Buck's complex, we are sure that it is not real Christian talking or writing that she would have us give up, even for a while. Is it not rather the *kind* and *content* of preaching that is in question, not preaching as such? If so, we agree. Preaching the good news about God's love in Christ is as essential as living like Jesus. Language is as necessary as life. Jesus came preaching, and so must the missionary.

Professor Buck Wants the Missionaries Renewed, Not Replaced

At the recent Foreign Missions Conference Dr. Buck of Drew said this in substance on an Inquiry Finding: "The Laymen missed an important thing. Missionaries do have the capacity for growth. Great missionaries are developed on the field in fact. The issue is not the withdrawal of missionaries, but their RENEWAL. We haven't taken care of the burned-out bulbs. We must give them a chance to get renewal. We must make it possible for them to develop and express their personalities. Or, to use another figure, the classic Laocoon group is the best symbol of the average missionary: he is being crushed to death by the devastating details of daily duties. He must be set free for the growth that he covets."

An Appraiser Makes an Appraisal

One of the "laymen" on the Appraisal Commission of the Inquiry was the Reverend William Pierson Merrill, D.D., of the "Brick Church" of New York. He spoke recently before the Foreign Missions Conference and made many of us wish again that the Inquiry Report could have contained some of its "interpretations." Among other things he quoted a statement in a report of one of the Appraisal's sub-committees which if printed in the Report would have quieted many a harassed soul. In effect it was this: "The enterprise of foreign missions, just as it is, is one of the finest bits of romantic adventure in the history of the human soul." He also said, by the way, that the Commission did not find a single fault or flaw in the missionary work in India, China and Japan that did not have its roots in the churches at the Home Base.

Professor Hocking Discusses the Report in Chicago

We learn that the Alden-Tuthill lectures at the Chicago Theological Seminary, January 24, 25, and 26, were given by the chairman of the Appraisal Commission of the Laymen's Inquiry. Dr. Hocking, we are told, interpreted and discussed the Report and its implication for the whole program of the Church at home and abroad.

The lectures were followed by open forums in which free and searching discussion was welcomed, and encouraged.

Dr. Hocking's general theme was: "Missions in a Changing World." His first lecture was on "The Basis of Missions, the Permanent and the Changing"; his second, on "Christianity and the Non-Christian World; Problems, Teaching and Exchange"; his third, "New Developments and the Future."

The Foreign Missions Conference Has Adopted a Statement on the Report

Though at first the Committee on Arrangements of the Foreign Missions Conference, held at Briarcliff Manor, December 17-20, felt that the Inquiry Report could not properly be discussed by it, the Conference itself decided that it could be and ought to be. The discussion, however, was confined to a statement carefully prepared by a few who feared the divisive power of the Report, and this was adopted as written—and with no great exhibition of enthusiasm. We quote it entire, and then add the "Oxford," "Jerusalem," "Herrnhut" and "Laymen's" theological bases for world missions.

"The Foreign Missions Conference of North America recognizes gratefully the earnest and unselfish services of the Appraisal Commission of the Laymen's Foreign Missions Inquiry and its constructive proposals. We are at the same time solicitous with reference to unfavorable reactions throughout the Church to the press releases given out in advance of the appearance of the Report, and also to a number of points in the Report itself.

"We recommend that in the measures adopted by the boards for fostering the study of the Report special attention be given to clearing up misunderstandings and to removing wrong impressions, and that we seek to take to heart and profit by the timely and forward-looking recommendations of the Report.

"The Conference, in the light of the present most critical world situation, and of the inspiring challenge of the Herrnhut Meeting, as well as of the recognition on the part of the Appraisal Commission of the need of adequate aims and message for the missionary enterprise, wish to reaffirm the Message of the Jerusalem Meeting of the International Missionary Council, and the findings of the meetings of the Council at Oxford

and Herrnhut, dealing with the basis and central emphasis of the world mission in which we are united with the older and younger churches throughout the world."

The Oxford Statement

"The International Missionary Council has never sought nor is it its function to work out a body of doctrinal opinions of its own. The only doctrinal opinions in the Council are those which the various members bring with them into it from the churches and missionary boards to which they belong. It is no part of the duty of the Council to discuss the merits of those opinions, still less to determine doctrinal questions.

"But it has never been found in practice that in consequence of this the Council is left with nothing but an uncertain mass of conflicting opinions. The Council is conscious of a great measure of agreement which centers in a common obligation and a common loyalty. We are conscious of a common obligation to proclaim the Gospel of Christ in all the world, and this sense of obligation is made rich and deep because of our knowledge of the havoc wrought by sin and of the efficacy of the salvation offered by Christ. We are bound together further by a common loyalty to Jesus Himself, and this loyalty is deep and fruitful because we rejoice to share the confessions of St. Peter, 'Thou art the Christ, the Son of the Living God,' and of St. Thomas, 'My Lord and my God.' The secret of our coöperation is the presence with us of Jesus Christ, Human Friend and Divine Helper."

The Jerusalem Statement

"Our message is Jesus Christ. He is the revelation of what God is and of what man through Him may become. In Him we come face to face with the ultimate reality of the universe; He makes known to us God as our Father, perfect and infinite in love and in righteousness; for in Him we find God incarnate, the final, yet ever-unfolding, revelation of the God in whom we live and move and have our being.

"We hold that through all that happens, in light and in darkness, God is working, ruling and overruling. Jesus Christ, in His life and through His death and resurrection, has disclosed to us the Father, the Supreme Reality, as almighty Love, reconciling the world to Himself by the Cross, suffering with men in their struggle against sin and evil, bearing with them and for them the burden of sin, forgiving them as they, with forgiveness in their own hearts, turn to Him in repentance and faith, and creating humanity anew for an ever-growing, ever-enlarging, everlasting life.

"We reaffirm that God, as Jesus Christ has revealed Him, requires all His children, in all circumstances, at all times, and in all human relationships, to live in love and righteousness for His glory. By the resurrection of Christ and the gift of the Holy Spirit God offers His own power to men that they may be fellow-workers with Him, and urges them on to a life of adventure and self-sacrifice in preparation for the coming of His Kingdom in its fulness.

"If such is our message, the motive for its delivery should be plain. The Gospel is the answer to the world's greatest need. It is not our discovery or achievement; it rests on what we recognize as an act of God. It is first and foremost 'Good News.'

"Our true and compelling motive lies in the very nature of the God to whom we have given our hearts. Since He is love, His very nature is to share. Christ is the expression in time of the eternal self-giving of the Father. Coming into fellowship with Christ we find in ourselves an over-mastering impulse to share Him with others. We are constrained by the love of Christ and by obedience to His last command. He himself said, 'I am come that they might have life, and that they might have it more abundantly,' and our experience corroborates it. He has become life to us. We would share that life."

Courtesy *United Church Record*

JERUSALEM COUNCIL REPORTS

Order of the International Missionary Council, 419 Fourth Ave., New York. $4.00 per set.

The Herrnhut Statement

"We have considered afresh what is central in our missionary work and where the chief emphasis should be laid. We are convinced that our missionary task is to proclaim in word and life God's revelation and redemption in Jesus Christ.

"If we have anything to bring in the name of God to a world in need, it is certainly not our own piety, our own way of life, our own modes of thought or our own human help. What the Church has to give in its world mission is the good news of a Divine act in history, of the Word made flesh. Apart from this there is no Christian mission. In face of the powerful anti-Christian forces operating in the world today we reaffirm our faith that the revelation of God in Christ is the only way of deliverance for mankind, and that it alone can provide the foundation for an order of society that will be according to the will of God."

From the Laymen's Inquiry Report

"In our own effort to present the message of Christianity, we desire to use the privilege of laymen in avoiding as far as possible the language of the unexplained symbol. We believe it to be one of the necessities of the present hour that Christianity should be able to make more immediate connection with common experience and thought. Especially in addressing the Orient it is imperative that we present our faith in terms which those wholly unfamiliar with the history of Christian doctrine can understand. . . .

"Though God is everywhere present, Christianity holds that God is also One; so that in the world there is one purpose and one divine power with whom we have to deal,—not many. . . .

"Christianity refers its conception of God, of man, and of religion to the teachings and life of Jesus. . . .

"Into the person of Jesus, as the central symbol as well as the central historic reality of their faith, Christians are prone to compress its entire meaning. Hence it has been customary for Christian bodies in announcing their message to mankind to say compactly, 'Our message is Jesus Christ.' . . .

"To many Christians, the life of religion becomes a life of actual fellowship with Jesus conceived as a living spirit, the Christ; and through union with him they are united with one another in the Church, the body of his followers. Christians differ in the metaphysical meaning to be assigned to this person and to this experience of union. To many of them the Christ fuses with the conception of God; and Jesus is called in a unique sense the "Son of God" or the "Incarnation of God." These doctrines may mean a profound spiritual union of the will of Jesus with the will of God; for others, a more literal identity, attested by miracle in his birth, deeds, death and resurrection. It is not our function to limit the range of these differences of conception, but rather to draw attention to the fact that they exist, and that beneath them are *underlying agreements*, belonging to the essence of Christianity, as a positive and historical religion. . . .

"Through Jesus and through such wills as his, God works throughout human history bringing men toward unity in a love which is universal in its sweep. . . .

The message of Christianity presents a way of life and thinking which the Christian conceives, not as his way alone, but as a way for all men. It is a way which may enter without violence the texture of their living and transform it from within. As Christianity shares this faith with men of all faiths, they become changed into the same substance. The names which now separate them lose their divisive meaning; and there need be no loss of the historic thread of devotion which unites each to its own origins and inspirations.

The goal to which this way leads may be variously described, most perfectly perhaps in the single phrase, "Thy Kingdom Come." This is, and has always been, the true aim of Christian missions.

Its detail varies as we learn more of what is involved in it. It means to us now, as always, saving life. It means representing to the Orient the spiritual sources of western civilization, while its other aspects, technical and material, are being represented so vigorously in other ways. It means paving the way for international friendship through a deeper understanding. It means trying more definitely to strengthen our own hold on the meaning of religion in human life. Should we try to express this conception in a more literal statement it might be this:

To seek with people of other lands a true knowledge and love of God, expressing in life and word what we have learned through Jesus Christ, and endeavoring to give effect to his spirit in the life of the world. . . .

"To any man or church, possessed of religious certainty, the mission in some form is a matter not of choice but of obligation. If there is any truth or value in religion at all, it is for all men. To ask whether missions in essence should any longer go on is like asking whether good will should continue or cease to express itself."

PRAYER CALENDAR FOR APRIL, 1933

Marathi Mission, India

1 Sa	Rev. and Mrs. Winfield Q. Swart, 1926
2 S	Miss Gertrude Harris, 1910 Miss Rachel P. Barnes, 1928
3 M	Dr. and Mrs. David O. E. Sendel, 1932
4 Tu	Dr. Maria Korchagina, 1925 Miss Helene Bjornstad, 1932
5 W	For the Ahmednagar Hospital
6 Th	Miss Clara H. Bruce, 1907 Miss Edith W. Temple, 1931
7 Fr	Rev. and Mrs. Wilbur S. Deming, 1919
8 Sa	Mr. Stanley Smith, 1922 Mr. Francis S. Wilder, 1928
9 S	Mrs. Katherine V. Gates, 1914 Miss Lucille E. Day, 1924
10 M	Mr. and Mrs. G. Ross Thomas, 1928
11 Tu	Rev. and Mrs. C. G. Manshardt, 1925
12 W	Rev. and Mrs. J. F. Edwards, 1914, 1911
13 Th	Rev. and Mrs. J. L. Moulton, 1918 Miss E. Loleta Wood, 1918
14 Fr	Miss Lillian Picken, 1914
15 Sa	Mr. and Mrs. Lester A. Hill, 1928
16 S	Miss Ella C. Hoxie, 1914 Miss Oline E. Nicholson, 1929
17 M	Rev. and Mrs. S. P. Hieb, 1925, 1930
18 Tu	Miss Esther B. Fowler, 1893 Miss Margaret G. Hammaker, 1925
19 W	Rev. and Mrs. W. C. Wheeler, 1922, 1928
20 Th	Miss Clara G. Labaree, 1923, 1931 Miss Frances D. Emerick, 1927
21 Fr	Rev. and Mrs. William Hazen, 1900
22 Sa	Rev. and Mrs. Loy L. Long, 1931
23 S	Rev. and Mrs. Edward Fairbank, 1893
24 M	Mrs. Edward W. Felt, 1913
25 Tu	Rev. and Mrs. R. W. Fairbank, 1920, 1926
26 W	Miss Jean P. Gordon, 1890 Miss Marycarol Jones, 1927
27 Th	Dr. and Mrs. Walter F. Hume, 1919
28 Fr	Miss Katharine Mix, 1929 Miss Florence M. Ridley, 1929
29 Sa	Drs. Lester and Rose Beals, 1902, 1905
30 S	For the Retired Members of the Marathi and Madura Missions

Book Chat

Mrs. Buck's address before a large gathering of Presbyterian women in New York City on December 2, 1932, which appeared as an article in the January *Harper's*, has been reprinted as a pamphlet: *Is There a Case for Foreign Missions?* by Pearl S. Buck (No. 18, the John Day Pamphlets, 25 cents). Those who have seen only the newspaper reports of this address would profit by reading the whole address, as the parts the newspapers omitted are more constructive than those which they printed. Like others of Mrs. Buck's recent deliverances on the subject of missions, it gives evidence of "conditioning" by a childhood spent in a missionary group of which many of her statements are probably true, and gives large emphasis to the type of missionary work of which she does not approve, without recognizing adequately that her own positive conceptions of Christian work abroad are already accepted parts of the policy of many missions in China itself, to say nothing of the rest of the world. A letter from Mrs. Buck published in *The Chinese Recorder* for July, 1932, tells the story of this conditioning and also presents her positive convictions with a little more recognition of the fact that she is not the only missionary who has caught the vision.

W. C. F.

Readers of the MISSIONARY HERALD are naturally interested in the achievements of our former students. One of these, Garabed H. Paelian, has recently published a book worthy of attention both for the personality of the writer, and for its own value. The author was a graduate of our Sivas Normal School and of Anatolia College in Turkey. After a period of teaching there, he studied in Oberlin, taught in the International College in Springfield, was graduated from the Massachusetts Institute of Technology, and became an electrical engineer, first in Belgium, later in London and New York City. While busy in his profession he has always kept up with its theoretical side and the latest discoveries in science and mathematics, and has become a member of the Indiana Academy of Science. At the same time he is devoted to the welfare of his own people, helping in many philanthropies. A few years ago he helped to edit a book of Armenian songs.

Of late years he has been studying different religious philosophies. Now with a little more enforced leisure at his disposal and with the deep sense of the need of "a bridge between science, religion and philosophy," he has written this book *Relativity and Reality*, published by the Macoy Publishing Company, New York.

($2.00 net.) It is a modest volume of only 235 pages but full of meat.

The author "firmly believes that the Theory of Relativity will soon become a factor in changing the viewpoint of the scientific world, and bring a new vision to many." He writes "chiefly for students of science, philosophy and religion who in their search for Truth often become so engrossed in laws, systems and dogmas which limit their horizon and darken their insight, that they lose sight of the light beyond, often sorely doubting if there is a beyond."

As the mathematical idea of the fourth dimension is hard to grasp, so is the idea of its spiritual application. We may fail to understand the author's conception of this higher life, or to agree with him in details. But we cannot fail to get stimulus and inspiration for our own thinking if we study the book thoughtfully.

NINA E. RICE

New Stamps for India

Along with most of the world, India feels the pinch of the depression, and the Government has to find new ways of raising money, among them, increased postage rates. For many years the rate for inland letters was one-half anna, or about one cent. Then, after the war, came an increase, first to nine pies (three-fourths anna), and then to one anna, where it has stood for ten years or more. In 1932, the rate was increased by one-fourth, and to make this convenient a new stamp of one anna, three pies has been issued. On post cards, instead of six pies (½ anna) nine pies are now required, and for that a stamp is issued.

For foreign letters, the rate for many years was 2½ annas; in war time it was increased to 3 annas, and now to 3½ annas. For this a new stamp is issued, of a steely blue, instead of the bright-blue 3-anna stamp.

For countries in the British Empire, the postage for many years was one anna, for which a bright red stamp was issued, the "pennypostage." Then it was increased to 1½ anna, for which a red stamp was issued. Now it is increased to 2½ annas, and for this a yellow stamp was already available.

These stamps all show the familiar head of King George, with varying designs for the setting.

This information comes to us through the courtesy of Rev. William Hazen, Sholapur, India.

Our 1933 Combination Offer

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With the approaching new year we are again reminded of the clubbing offer extended to our readers in 1932, which was accepted by hundreds of subscribers. We extend the same rates and conditions again this year, for our main purpose is to work together for all the good causes in which Congregationalists and Christians are interested, and to extend more widely the reading of these excellent periodicals published for both religious groups, and further, to save money and bother for the individual subscriber.

This offer is primarily intended for new subscribers, but renewals will be accepted in the combination. The offer terminates February 10, 1933.

All the subscribers to the combination offer will receive, of course, monthly, the *American Missionary* number of the *Congregationalist* without extra charge. There is no better way to keep your information up to date than to send in your subscription or renewal to both magazines at once. THE MISSIONARY HERALD presents your work abroad, while the *Congregationalist* in combination with the *American Missionary* presents our homeland work, with many items of vital interest.

Combination subscriptions may be sent through your church agent, or direct to the publisher, as follows:

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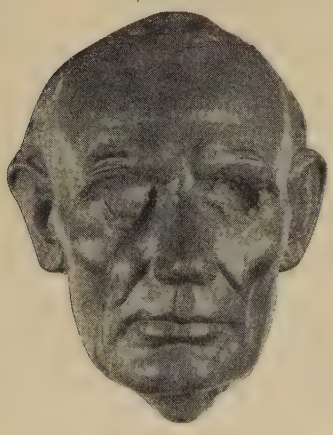
This, That, and the Other

Lincoln's Nomination Mask

As soon as Lincoln was nominated for the Presidency by the Republican Party, in Chicago, in 1860, a noted sculptor made a bronze cast of his face. The original is now in the possession of Mr. Dikran M. Bedikian, an Armenian rug merchant of Montclair, New Jersey. A replica—"a gift of gratitude"—is in the hands of the American Board and below are front and side views of the same. The story is as follows:



When the Editor was at the Annual Meeting in Montclair he fell in with Mr. Bedikian near one of the doors of the First Church. The latter had just discovered Madam Emma R. Hubbard, formerly of Sivas, Turkey, his boyhood district, and was looking for Dr. J. P. McNaughton whom he also used to know in the early days. A conversation began in the church lobby but ended in Mr. Bedikian's home where the Editor was introduced to several interesting portraits of Abraham Lincoln and some unique Lincolniana which his host had collected at great expense and with rare enthusiasm. Then, just as his guest was leaving, Mr. Bedikian brought out the bronze cast of Lincoln's face, and after he had noted the Editor's absorbing interest and even reverence, he produced a replica in plaster of the mask, thrust it into the hands of his American Board friend and asked him to present it to the Board as his "gift of gratitude."

Then came the story connecting the American Board and Mr. Bedikian's Hero Worship: It seems that it was in Sivas, Turkey, that the Armenian boy Dikran first learned of "Honest Abe," the "rail splitter," who had come up out of poverty and obscurity into a powerful leadership in behalf of the oppressed; and it was in an American Board mission station that he was helped in his purpose to know more about his Hero; and it was an American Board missionary, Rev. Albert W. Hubbard, who gave him this friendly assistance; and all through the years that followed, while he read Lincoln, dreamed Lincoln, gathered Lincoln, preached Lincoln, got next to Lincoln's family and to men who had known Lincoln, and spent much of his wealth upon rare pictures and manuscripts, he was conscious of the debt of gratitude he owed those who gave him his start. Hence this humble but hearty expression of thanks.

A Community Church in Diarbekir, Turkey

Members of the Protestant and Gregorian churches now worship together in the Protestant church. Both parties are happy over the arrangement, according to Miss Agnes Fenenga of Mardin. After the priest holds mass he directs his people to stay to hear the preacher's sermon.

The Emerson Fête

In the January issue Rev. Oliver P. Emerson's message to the church in Waialua, Oahu, Hawaiian Islands, on the occasion of its centenary was given. Since then an account of the celebration, in which over 1,000 people joined, has been sent us. It was the final event of the three-day semi-annual meeting of the Oahu Evangelical Association.

It opened Sunday morning in the church with Rev. Jerome C. Holmes, Hawaiian Board missionary for the Waialua district presiding (he was formerly missionary of the American Board to Japan). Among those taking part in the exercises were the Rev. Henry K. Poepoe, who gave a summary of the work of Rev. and Mrs. John S. Emerson; Bishop Henry Bond Restarick, who spoke of them appreciatively; and Arthur Emerson, their grandson, who made a brief address, presented paintings of his grandparents to be hung on the walls of the church, and also presented a copy of his uncle's "Pioneer Days in Hawaii."

At the conclusion of the service the congregation, led by the Royal Hawaiian Band, marched to the cemetery where the graves of the pioneers were decorated with flowers. Luncheon was served to the congregation, the band giving a concert meanwhile.

Dolls on Armistice Day

Principal Tanigaki of a school in Tottori, Japan, has wanted for a long time to get his pupils to think of other countries besides their own, writes Rev. Henry J. Bennett. He has several big cabinets in his school filled with dolls and other articles from the United States and other countries in Europe, Africa, Asia, and South America.

On last Armistice Day he had a service at the school in which these dolls played a large part, being brought upon the platform, receiving greetings and listening to an address, and making a response which was read by one of the girls. The second part of the program interspersed songs about peace with interpretive dances—"golden insects" and "the rain and the moon." There were about 700 children present. "I thought you might be interested in knowing that there are earnest folks out here, who are not nominal Christians, who are working for international peace," adds Mr. Bennett.

A Forward Step in India

was taken at the General Council of the Marathi Mission. The Indian leaders came forward and offered to take up sections of work including the financial responsibility as well as the supervision. "Up till now," writes Rachel Barnes of Ahmednagar," the cry has often been, 'Give us the money and let us run it.' Now it is, 'Give us the work and we will supply both workers and money.' Truly the world is progressing."

A Rural Uplift Association, Satara

has recently been formed and Rev. Wendell Wheeler is coöperating. A Brahmin doctor gives his services twice a week for village dispensaries in particularly needy villages, where the patients pay most of the cost of the medicines. One of the Satara workers attended the special six-weeks' rural reconstruction course at Sangli.

A Health Campaign in Johannesburg, Africa

Mrs. Ray Phillips and Miss Ruth Cowles have engineered two weeks of intensive health propaganda in which over 7,000 heard some health talk, saw some health bioscope, or watched some health demonstration. The campaign came to a grand finale with a splendid show of Bantu babies at a party given by the Johannesburg Municipality to Baby Clinic mothers. The mayoress gave each baby a shining medal. A day nursery has been started in one of the big native locations, the Johannesburg Children's Aid Society giving a small grant to help run it.

Western Energy Sometimes a Disservice

The church work in Galangue during 1932 has been highly satisfactory, more people have been reached and a finer spirit shown generally with a budget 35 per cent less than the budget of 1930. "Next year," writes Rev. Henry C. McDowell, "it will be reduced about 20 per cent more. I have advocated reduction of expenses in every possible way and the development of methods that do not require a large annual budget. I have learned a great lesson. Missionary (or western, if you prefer) energy and efficiency are just about as much a disservice as too much Western money."

"Chinese Style House Sits Down"

The school in Tientsin took over the house Rev. and Mrs. Robert Chandler had occupied before their last furlough; they have been hoping ever since to have a little house off the compound much like that of their Chinese neighbors and specially accessible to them. Now at last they have it: a house with lacquer-red gate, red pillars, low curved roofs and rooms built around a quiet inner court. The neighborhood has watched and explored it during construction, helped them move in, and have liked what they have done. One American-educated Chinese said: "The European and American house, of two or more stories, is most suitable for business for offices—because it stands up; but the Chinese-style house is truly suitable for a home—it sits down."

Capron Hall

A new high-school building is very greatly needed, and Principal Katharine Wilcox is trying to raise the funds in India, and finds everybody enthusiastic. The work has taken her into the 19 municipal schools of Madura, where she has found 100 Capron Hall girls teaching.

A sorely needed Physical Education Department has been opened, largely financed by private funds; Miss Katherine Hardeman is in charge. A Domestic Science Department has been opened with Miss Sellamani Davamani in charge, and the Kindergarten Department has been reopened after ten years of waiting, through the help of private scholarships; Miss Genevieve Wallace carries on there with no additional expense to the school. There are 788 on the rolls of Capron Hall.

Its project, the night school, started a few years ago in Poonthottam Village across the river is doing very well. The Noyes Memorial Chapel has been completed and is in use.

Chinese Medical Association

has been formed by the union of the old China Medical Association and the National Medical Association and held its first meeting last fall in Shanghai with an attendance of 350 delegates, about two-thirds of whom were Chinese. It lasted a week; most of the papers read were eminently practical; moving pictures of scientific work were shown; expeditions were arranged to hospitals and public health institutions in the city; after the close of the conference another day was occupied by a conference on the leprosy problem.

Mrs. John C. Berry

Maria Gove Berry

"This garment I once valued highly," said a Japanese lady as she gave Mrs. John C. Berry a Buddhist burial robe fifty-five years ago. "To obtain it I made several pilgrimages to temples, and at each temple the priest wrote on the robe excerpts from the Buddhist scriptures. You see it is completely covered with this writing.

"But I have no need for it now. When I die I shall rest in my Saviour's arms in faith and awaken in his spiritual likeness. Please take the garment with you to your country and, as you may have opportunity, show it to your friends and thank them for having sent you to teach me of God's love as seen in the life and teaching of Jesus."

Mrs. Berry had for three years visited this elderly Japanese lady to read with her the scriptures and talk with her of the Christian life. She and her son had accepted the Christian faith, as later did her grandchildren and great-grandchildren, and had become prominent and active in the Christian life of the community. The robe was her farewell gift on the occasion of Dr. and Mrs. Berry's first furlough.

Maria Elizabeth Gove was born in Bath, Maine, December 18, 1846, descendant of two long lines of New England ancestry. In Colonial and later in Revolutionary affairs and in the interests of the church her forbears had taken an active part. Even in her girlhood she took delight in ministering to others: reading to the blind; visiting the sick; her sympathy, fidelity, love, thus early manifested, made her a most successful worker among the women in Japan when she became a missionary to that country.

For, after graduation from Abbott Academy, she married on April 10, 1872, Dr. John C. Berry who was under appointment by the American Board, and by June the young couple were settled in Kobe, the first station of the Board in Japan.

Dr. Berry's achievements in Japan are well known: he established the first training school for nurses on any mission field, with Linda Richards, the first graduate of the first training school for nurses in America, at its head. In the course of his medical work he discovered the conditions in Japanese prisons, outlined a program for reforms, and with the backing of the Minister of the Interior put it into effect. Japan has ever since honored him and shown her appreciation in various ways.

With the development of medical science in Japan and the rapid growth of private and government hospitals there, medical missions became less necessary, and Dr. and Mrs. Berry withdrew in 1896.

They took up residence in Worcester, Mass., with their four children, united with the Plymouth Congregational Church, and Dr. Berry engaged in successful practice as an eye specialist. Mrs. Berry became very active in the work of the church and of a number of religious, missionary, and humanitarian organizations: the Woman's Association, Congregational Conference and Missionary Society, Girls' Welfare Society, Travellers' Aid, and Women's Memorial Home for the Blind.

"She went about her activities in the city so quietly that it was perhaps a source of surprise to you to realize how many they were and how remarkably she kept up her interest in them to the end of her life," said her son-in-law, Rev. Horace Holton, at the "Coronation Service" on December 19, three days after "Mother Berry" had fallen asleep with the most beautiful expression of joy upon her face. "There is an inner circle of us," continued Dr. Holton, "who were her children in the flesh and in the spirit, to whom she was and is and always will be just 'Mother Berry.'

"Both as a woman engaged in all good works and as a mother in the home, the word that best characterized her was the word *Valiant*. She was a valiant Soul; she was a good soldier of Jesus Christ. Even to the last, in weakness and great weariness, she still carried on. Now this character was doubtless born in her: it was part of the granite of her native state of Maine. But it was disciplined and developed in the fruitful but exacting years of service as a missionary in Japan, and in the lean early years after their return to America, when she helped establish her family in Worcester."

Mrs. Berry is survived by her husband, Dr. John C. Berry, her daughter, Katherine Berry, her son, Dr. Gordon Berry, and her daughter, Mrs. Helen Berry Holton.

Personalia

One of the few men mentioned in the famous Laymen's Inquiry Report was C. Burnell Olds of our Japan Mission. His plan of conference and coöperation with leaders of other religions was highly commended and recommended. We have referred to this plan in the columns of the Missionary Herald before, but hope to have the question discussed by Mr. Olds himself some day in an article.

Mrs. Olds recently arrived in America for six months of intensive study and investigation along the lines of Purity and Sex Education in which she is a leader in Japan. She will make her headquarters in New York where she will be under the guidance of the American Social Hygiene Association of which she is a member. During October and November she made forty addresses in four cities, holding an all-day institute for the "Tomo no Kwai," a society which has branches all over Japan led by Mrs. Hani, who publishes *Fujin no Tomo*. This is very widely read, and it is referred to by the Laymen's Inquiry. In Nagano she spoke on the subject, "What I Want My Boys to Be," at the Government Middle School to 500 boys who responded splendidly, and to 500 men and women on "Men, Women, and God." In Kyoto she addressed the college girls, also the theological students in the Doshisha, 800 Middle School boys at chapel, 600 girls in the Episcopal School and to university students in the Episcopal church.

These meetings accentuated to her mind the need of special training at once if she is to help parents and young people at this critical period in Japan.

RICHARD HACK AND MABEL LARKINS HACK

who were married November 10, 1932. Both are on the staff of Mt. Silinda Institute in the East Africa Mission.

MISS DOROTHY P. CUSHING, news editor of the Editorial Department, was elected vice-chairman of the Religious Publicity Council—an office she held the year following its organization, 1929–1930—at its annual meeting in New York, December 16 and 17. William Watkins Reid was re-elected chairman. Eight denominations are represented in this Council and nine interdenominational organizations, including the Federal Council of the Churches of Christ in America. Among the five discussions was one on the releases on the Laymen's Foreign Missions Inquiry Report, Ivy Lee, publicity director of the Inquiry, leader.

DR. and MRS. WILLIAM A. NUTE and REV. and MRS. ALFORD CARLETON arrived in Mardin, Turkey, their new location, on the Friday before Thanksgiving Day. DR. and MRS. HUGH L. ROBINSON are also now in their new station, Tunghsien, China. REV. and MRS. R. FINNEY MARKHAM have joined the staff of Aleppo College in Aleppo, Syria, the American Collegiate Institute of Istanbul having been closed as a financial measure. JOHN F. ALLISON, term teacher in the Institute, is teaching in the Boys' School, Talas, and ROBERT J. GREEF, his associate, is teaching in the American Academy at Scutari. BERTHA REED is in Peiping this year and JESSIE PAYNE in Paotingfu, China. KATHERINE FANNING, who has for so many years supervised kindergartens in Kyoto, is social service worker in Tottori, Japan. MR. ALBERT HAUSSKE has become business manager of the Tehchow Hospital, leaving Taiku, North China. ARLENE HALLET of Adana is now teaching in the Girls' School, Saloniki, Greece. Other transfers were noted in the November *Personalia*.

MR. ARTHUR G. ROBINSON of Tientsin, North China, has had reprinted in an attractive pamphlet an article of his in the *Peking and Tientsin Times* of June 24, 1932. It is called "The Senior Returned Students" and is a brief account of the Chinese Educational Commission (1872–1881) under Dr. Yung Wing. He would be glad of additional information pertaining to this Commission and the lives of the students and officers, for a complete history of the Commission is planned, with brief biographies, largely with the descendants of the students in mind. Copies of the pamphlet may be secured at fifty cents each from the Tientsin Press, Ltd., 181, Victoria Road, Tientsin, China.

DEAN T. C. CHAO of the Yenching University School of Religion, a poet of unusual talent, has translated, in various literary styles, 120 hymns which have been published as *The Christian Fellowship Hymns*. All the material is indigenous: it is a true Yenching product. The Department of Music has also harmonized Chinese folk songs and melodies with a view to publication.

MISS ISABEL HWANG is back again as principal of the Union Kindergarten Training School in Foochow. She was one of its graduates and has been able to get two more of its graduates on the faculty. She has just completed her college course at Ginling. Once an unwanted baby girl, buried in a hillside, rescued and brought up in a Christian orphanage, she is filled with a desire to help China's children.

PRINCIPAL T. BUELL of the Byculla High School, Bombay, India, not only relinquished the school's entire grant from the mission in 1932, but asks for no appropriation for 1933. During the past nine years, by judicious and eco-

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nomical management, he has saved enough to run the school for some years without any help from the Board. Yet it has been kept at a high level of efficiency, with a superior staff of teachers and workers, and the buildings have been kept in good condition. His father was a convert to Christianity from one of the very ancient, orthodox, high-caste Hindu families and graduated from the old Vaddukoddai Seminary. Principal Buell himself was a graduate of Jaffna College.

PRABHAWATABAI of the Neighborhood House, Ahmednagar, has a strenuous program, supervising the baby-welfare work from seven to nine, holding a nursery school from nine to twelve, having classes in music, sewing, English, and Marathi till five, then supervising the playground for an hour.

REV. HENRY C. MCDOWELL of Galangue has been helping revise the Gospel of Mark and is now working on Job, going over a manuscript prepared by Rev. Merlin Ennis. One of the first tasks of the translator, he says, is to get clearly in mind what he has to translate, and it has been a revelation to him to discover how little he understood of what the authors were really trying to say. He has doubled his efforts to get the people to appreciate their own culture and approach to life.

MRS. L. O. LEE, Secretary in the Foreign Department of the Board, has had a great grief in the death on December 18, 1932, of Caroline Lee Estes, daughter of the late Rev. Lucius O. Lee, and wife of Professor Charles E. Estes of Robert College. They were home on furlough. Mrs. Estes' two children are left motherless.

The Chronicle

FURLOUGHS AUTHORIZED

December 13. Miss Marycarol Jones of the Marathi Mission, beginning in the spring of 1933.

December 13. Miss Frances D. Emerick of the Marathi Mission, beginning in the spring of 1933.

December 13. Miss Eunice T. Thomas of the Foochow Mission, beginning in the summer of 1933, for health reasons.

December 13. Miss Bertha Allen of the Foochow Mission, beginning in the summer of 1933, for health reasons.

December 13. Dr. Ruth A. Parmelee of the Near East Mission, beginning at such time in 1933 as her work at the American Women's Hospital, Kokkinia, Greece, is completed.

December 13. Dr. and Mrs. Lester H. Beals of the Marathi Mission, beginning in the spring of 1933.

December 13. Miss Caroline E. Frost of the South Africa Mission, beginning early in 1933, to be spent in South Africa.

SAILED FOR THE FIELD

December 10. From Seattle, Miss Minnie K. Shultz, joining the Philippines Mission as secretary to Dr. Laubach.

ARRIVAL FROM THE FIELD

December 16. In Boston, Miss Ivy E. Craig, Miss Louise F. Torrence, of Mt. Silinda, South Rhodesia, Africa.

BIRTHS

December 26. At Guadalajara, Mexico, twin sons, Charles Barton and John Michael, to Rev. and Mrs. Clarence A. Neff of the Mexico Mission.

January 8. At Madura, South India, a son, Michael Chapman, to Mr. and Mrs. Edson C. Lockwood of the Madura Mission.

DEATHS

January 3. At Claremont, California, Rev. Henry P. Perkins, missionary in North China 1882-1910.

January 8. In Kyoto, Japan, Miss H. Frances Parmelee, missionary in Japan 1877-1924.

January 9. At Claremont, California, Mrs. Edmund M. Pease, missionary to the Sandwich Islands 1877–1894.

January 10. In Foochow, China, of meningitis, Mrs. Frederick P. Beach (Ruth P. Ward Beach), missionary in China since 1907.

January 14. At Durban, South Africa, Miss Minnie Clarke, member of East Africa Mission since 1907.

Anatolia College

When you or your neighbors plan a trip to the Near East, Russia, the Balkan regions, the Holy Land, please remember Saloniki (Thessalonica, Macedonia) is at the threshold. You may travel by through steamer from New York to our harbor, through sleeper from Paris to our station, or aeroplanes from Rome, Paris, Warsaw, Berlin or Athens. If you land from either the sea or the sky, before you set foot on the soil you may see the buildings of Anatolia College and the School for Girls.

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